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THE CHURCHMAN

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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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POETRY.

For the Churchman.

TO THE MEMORY OF S. B. MCVICKAR.

Ah! happy they, the early dead,
To whom no cares or sorrows come,
But each, upon his lowly bed,
Hath found a peaceful home;
And there shall rest in slumbers deep,
Nor heed the friends that round them weep.

The bitter cries of human wo
Reach not the chambers of the grave;
The young in years, that sleep below,
No dreams of sadness have:
The world for them hath pass'd away
Like sunbeam in a winter's day.

And thou hast joined that youthful band,
And seen scarce twenty summers fair,
Since o'er thy brow a parent's hand
Was raised to heaven in prayer;
And sought for thee, his eldest boy,
An angel's care, a father's joy.

All, all is ended—gone are now
The visions bright of earlier years;
And wither'd from thy pallid brow,
And moisten'd with our tears,
Hope's wild-flowers lie beside thy tomb,
To share with thee thy early doom.

And yet, though brief thy young career,
Even thee from sorrow nought could save,
When bending o'er a sister's bier,
Or by a mother's grave;
For all of good, and kind, and fair,
From thee and thine was taken there.

Sleep on, young friend of other days:
To me in part it once was given
To guide thy steps 'mid learning's ways,
Mere human learning, far from heaven;
While other lips the knowledge gave
Of Him who came to earth to save.

And now again 't is mine to sing
Thy early dirge and funeral song,
And with this humble offering
The memory of thy worth prolong.
Oh blessed day, when all we love
Shall meet again in heaven above.

A.

From the (London) Christian Observer.

THE RIGHT REV. DANIEL CORRIE, LL. D.

It is with deep affliction, though without surprise, that we record the departure of that beloved friend of GOD and man, the Right Rev. Daniel Corrie. When we took our farewell of him on his proceeding to India we expected not to see his face again, and we rather feel thankful that he was spared even for fifteen months after his arrival at Madras, to lay the foundation of a new Episcopate, than dare to repine that he was not permitted to carry on the work which so wisely, so meekly, so zealously, so scripturally, he had commenced. His successor, whoever he may be, and the whole Church of CHRIST in India will have abundant cause to glorify GOD for the labors and example of the Proto-Bishop of that important See. We lament, however, to say that his decease adds another link to that chain, of what men call casualties, by which the Protestant Episcopate in India has been so mournfully weakened; successive deaths, long voyages to and from Europe, and other delays, having hitherto prevented the maturation and working out of the plans formed by its successive prelates to bring the spiritual and ecclesiastical machinery of a settled Church into efficient action. Bishop Wilson mourned year after year for brotherly aid; and most cordially did he rejoice when his beloved friend, Dr. Corrie, arrived at Madras, to share his labors, and to take off a portion of his overwhelming cares and responsibility. By the establishment of a third see it was hoped that these lamented and injurious interruptions of Episcopal superintendence would henceforth be avoided; and this very month (July, 1837) the See of Bombay was to have been founded; the secular arrangements having been completed, and the commission of the venerable Primate of all England having doubtless before this reached India, empowering the Bishops of Calcutta and Madras to consecrate the Bishop elect, Archdeacon Carr, to that solemn office. The decease of Bishop Corrie deprives both sees of local Episcopal care, and throws back their weight upon Bishop Wilson, who has just returned to Calcutta, after his long and arduous visitation of a vast portion of his diocese, and was about to prepare for a visitation, in the approaching autumn, of the provinces of Dacca and Allahabad. We bless GOD for his continued health; and we read—not with astonishment, for well we knew the man—but with gratitude and admiration, of his large and prudent plans, of his unwearied labors, and of his truly spiritual and fatherly ministration of the affairs of his diocese; and of the extension of his missionary anxieties, far beyond the pale of his immediate fold, to the hundred millions of idolaters who surround him. We earnestly pray that he may be mercifully strengthened under the heavy additional labor, and still heavier grief, which have now fallen upon him.

Our volumes, during more than a quarter of a century, have contained such numerous references to the character and labors of Bishop Corrie, that we might appeal to this scattered memorial as the best testimony of respect to his memory. To some of these particulars we may have occasion to refer hereafter; but we lose no time in communicating a few memorials respecting his life and services, selected from the accounts which we have received from India upon occasion of his death.

The Rev. Daniel Corrie, having been nominated a chaplain on the Bengal Establishment, arrived in India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the LORD JESUS, to beseech men to be reconciled to GOD through CHRIST, the Son of his love. He was warmly welcomed by Mr. Brown, and his own college companion Henry Martyn; and most affectionately did these friends regard each other, and labor together.

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervor of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives in Hindoostanee, of which he had acquired the rudiments in his voyage. He also engaged a native Christian to teach and catechise, and established schools to instruct native children in the truths of the Gospel. Benares had also the benefit of his visits and ministrations. He loved his Saviour; and for his Saviour's sake he loved the people among whom the LORD had placed him. This love he manifested by preaching CHRIST, establishing schools, and erecting churches. By the assistance of friends, he raised a small church at Secrole; soon after another at Benares; and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labors of love.

At Chunar he remained until 1810, when he was removed to Cawnpore, to labor with his dear friend Martyn. There he continued not much more than one year, being forced by a severe attack on the liver to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck; and about a fortnight after Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked on a ship bound to the Mauritius; but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his journey no farther, but returned to Calcutta, before the close of the year.

In November, 1812, he married Miss Myers, who proved to him a help meet from the LORD. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the word and Spirit of GOD. After twenty-four years of happy union, Mrs. Corrie died in December, 1836; to be followed, alas! in six short weeks, by him whose removal we now deplore.

Mr. Corrie being appointed to Arga in the beginning of 1813, took with him that venerable and faithful servant of CHRIST, Abdool Messeeh, who had been brought to the knowledge of JESUS, by Henry Martyn, and baptized the year before by David Brown. Abdool Messeeh was indeed a convert; and, being converted, he strengthened his brethren, and brought many souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the LORD grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season to visit his native land. During a stay of about two years in England he was much engaged in preaching for the Church Missionary Society, and in urging upon British Christians to consider and provide for the spiritual destitution of India.

On his return from England, with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his devoted labors. In 1819 he became Presidency Chaplain. While filling this important office he pursued his plans and exertions in the cause of education; and with great cordiality welcomed and aided Mrs. Wilson, in her arduous efforts to promote native female education—an effort in which GOD has blessed her with great success. In 1823 Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta; a choice which reflected high credit on that excellent prelate's judgment, and associated the weight of responsibility and high office with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them more influential for the promotion of pure religion, and the building up of the Church. His appointment to the Archdeaconry did not entirely prevent him from doing something personally for the native congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, the Prayer-book, and many of the homilies into Hindoostanee. He likewise drew up "Outlines of Ancient History," in English, for the benefit of Hindoostanee youth. Its great value consists in the tone of pure Christian principle which pervades it; making all history prove that "sin is a reproach to any people," and that "righteousness," and righteousness alone, "exalteth a nation;" that all good comes from GOD, and all evil from the corrupt hearts of men. The interest which Archdeacon Corrie took in the cause of sound education, may also be seen in the establishment of the Calcutta High School; which valuable institution was organized by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England, to be raised to that high station in the Church for which the grace of GOD had so eminently fitted him. His natural powers and qualifications; his humble view of himself; simplicity of heart and purpose; unbounded benevolence; and a calm, sound judgment; being so sanctified by the divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked and many hopes rested, when Madras was erected into a bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth; his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his great urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

On Trinity Sunday, 14th June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Lichfield, Carlisle, and Bangor. The University of Cambridge conferred upon him the degree of LL. D. On the 24th of October his lordship landed at Madras, and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the epistle to the Galatians, vi. 14, "GOD *forbid that I should glory, save in the cross of our* LORD JESUS CHRIST, *by whom the world is crucified unto me, and I unto the world*." He has been heard to speak of this sermon as the first he ever preached in India. His views of divine truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of CHRIST; all else to him was as nothing, or as loss. JESUS was his portion, and his all.

The choice of this venerable servant of GOD to be the first Bishop of Madras, was eminently wise; and never were found hopes more fully realized. Every chaplain and missionary rejoiced, thanked GOD, and took courage. Time was daily ripening and mellowing in him every Christian grace, and developing every talent. He brought the Christian experience and the fruits of a thirty years' ministry in India to bear upon all that came before him. Never did kindness, gentleness, patience, forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie; and never were the necessary qualifications of firmness, dignity, and wisdom, more entirely separated and purified from base alloy.

The stroke which prostrated so many hopes, was an attack on the brain, terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and head-aches; but so patiently did he bear all, that few knew how much he suffered, and none were aware of the extent of disease gaining upon him. When at Hyderabad, on his visitation, it seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry-room of St. Mary's Church; and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life; yet on Wednesday he was able to attend to letters read to him, and converse on their contents; and again for a short time on Thursday and Friday. Even on Saturday morning, on Miss Corrie repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line; but for twelve hours before his death he seemed wholly unconscious of any thing said or done, and was insensible to pain.

The name of Corrie is associated with the best benefactors of India. Buchanan, who labored till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritual-minded Brown, loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the LORD who redeemed him with his own most precious blood, loved Corrie as an only brother. Thomason, amiable, talented, and pure in heart, the friend, companion, and fellow-laborer of these devoted men, felt a holy joy in the success of Corrie's labors, and entertained for him a brother's tenderness and regard. The beloved Bishop Heber loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlightened mind, and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment and a brother's love; which was most cordially returned by Corrie's tender heart and devoted spirit. Brown and Turner were his first and last and most beloved friends.

The remains of the beloved prelate were interred on the evening of the day on which he died, in the cathedral burying ground, within a few feet of the spot where six weeks before he bent over those of his affectionate partner. Though the notice was so short, the whole European society of Madras, and vast numbers of the natives, were present. At the head of the procession were the scholars of the Madras (now Corrie's) Grammar School, which was established and had flourished mainly by his care and exertions. These were followed by Gericke's scholars and the pupils of the Vepery Seminary; after whom came a train of native catechists. The clergy in their robes, and the Archdeacon and junior presidency chaplain immediately preceded the coffin. The pall was borne by six gentlemen of rank, and the Right Honorable the Governor, supported by the Chief Justice and the Commander-in-chief, followed as principal mourners. Fifty-nine minute guns, corresponding with the age of the deceased, were fired from the fort battery during the procession and service. In the government order the Governor in Council expressed his sense of "the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired." A fund has been opened for a monument to his memory in the cathedral, and also to endow scholarships in the grammar school, to be named after him; and the government has remitted the postage on letters connected with the object. "Them that honor me, I will honor." A selection from the Bishop's sermons is to be published. If his executors cannot find among his manuscripts the sermons which he preached upon occasion of the death of Mr. Brown and Mr. Thomason, we can furnish them with a copy, transcripts having fallen into our hands after the death of his valued friend Mr. Harington, to whom he presented them.

The state and prospects of India suggest, in connexion with the name of Daniel Corrie, many momentous subjects of consideration which for the present our limits oblige us to pass over; but opportunities will occur of resuming them. We will only say, in the words of Mr. Dale in his powerful scriptural (we will not descend to add eloquent, though eloquent it is,) discourse before the Church Missionary Society; "Expect;" "Pray;" but "while you blend your supplications, let your efforts be united too. Show your faith in the efficacy of prayer, by multiplying and extending on every side the instrumentality of means: and if the LORD do not—as yet we trust he will!—hasten his work in our own time, at least into our own bosom shall return the promise; and the seed which we have sown in faith and hope for others, shall spring into a harvest of blessing and of glory for ourselves."

From the British Magazine.

ALTAR AND SACRIFICE.—NO. II.

Sir,—I respect the watchful jealousy which dictated "T. G's" letter; though, in the present instance, he seems laboring under false alarm, and forgetful that *abusus non tollit usus*.—Surely, the Romish perversion of the sacrifice in the holy eucharist, in asserting that the officiating priest actually sacrifices our LORD, and that this service is *of itself*, propitiatory, ought not to shut our mouths from maintaining the catholic verity, that *the oblation of the elements of bread and wine is a sacrifice of thanksgiving, commemorative of the death of* CHRIST. GOD forbid, that, by the suppression or denial of this, we should give the adversaries of the truth so great and gratuitous a triumph. For, that the eucharist is in this sense a sacrifice, the holy Church throughout all the world hath witnessed, *semper ubique et ab omnibus*. The ancient liturgies, which were cited in a former number, (vol. vi. p. 402,) sufficiently establish this.

But if "T. G." will be satisfied with no warrant but that of the English writers of the sixteenth century, I will endeavor to accommodate him.

He will hardly accuse Cranmer of being a Papist, or of "leaning towards the *spirit* of the Romish superstition." It is well known, that the last sentence he uttered in St. Mary's Church, prior to his being burned, was in commendation of a book he had written on the sacrament against Gardiner, "which book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of GOD, where the papistical doctrine shall be ashamed to show her face." This book had been attacked by Dr. Smith, who, among other things, had charged Cranmer with denying the sacrifice of the mass, or communion. According to "T. G.," Cranmer ought to have avowed and defended such a denial. Hear Cranmer himself:—

"Then he (Smith) belieth me in two things, as he useth commonly throughout his whole book. The one is, that I *deny the sacrifice of the mass*, who, in my book, have most plainly set out *the sacrifice* of Christian people *in the holy communion* or mass (if Dr. Smith will needs so term it,) and yet I have denied that it is a sacrifice propitiatory for sin, or that the priest alone maketh any sacrifice there. For it is the sacrifice of all Christian people to remember CHRIST's death, to laud and thank him for it, and to publish it, and show it abroad unto others, to his honor and glory. The controversy is not, whether in the holy communion be made a sacrifice or not, (*for herein* both Dr. Smith and *I agree* with the aforesaid council at Ephesus,) but whether it be a propitiatory sacrifice or not, and whether only the priests make the said sacrifice; these be points wherein we vary, and I say so far as the council saith, that there is a *sacrifice*."—(Fathers of the English Church, vol. iii. p. 526.)

It is curious that we, in the nineteenth century, should be accused of leaning to Popery for using, in respect to the eucharist, the words of those who in the sixteenth century were burnt to death by the Papists for opposing their errors on this very subject.

We have had the testimony of one who had a share in preparing the Prayer-book and Articles. Next, let us hear one who was concerned in the second book of Homilies. Bishop Jewell, in his reply to Harding the Jesuit, cites with approbation Chrysostom—"We offer, indeed, but in remembrance of his death. *This sacrifice* is an example of that sacrifice;" then adds, "Thus we offer up CHRIST,—that is to say, an example, a commemoration, a remembrance of the death of CHRIST. This kind of *sacrifice* was never denied."—(Reply to Harding, Lond. 1609, p. 424.)

Next, let us hear the Church of England herself, in the very service of the holy eucharist:—"O LORD and heavenly Father, we, thy humble servants, entirely desire thy fatherly goodness mercifully to accept THIS OUR SACRIFICE of praise and thanksgiving."

In respect to the term *altar*, perhaps the words of the Son of GOD may satisfy "T. G." that it is no badge of Bopery:—"If thou bring thy gift to the ALTAR, and there rememberest," &c., which words were ever considered as spoken of Christian duties, and therefore of the Christian *altar*, not only by individual writers in the early ages, but by the Church collectively, as may be seen by the citation of this passage in the ancient liturgies.

"T. G." will not, I hope, reprove us for obeying the advice of Cyprian, to which the English writers of the sixteenth century have affixed their (to him indispensable) seal, urging it upon us in the homilies "to hold fast the LORD's tradition, and to *do that* in the LORD's commemoration which *he himself did*, he himself commanded, and his apostles confirmed." Now what did our LORD do in this matter? That the feast of the passover, at which our eucharist was instituted, was not merely a feast, but a feast *upon a sacrifice*, "T. G." will hardly deny, as the Scriptures expressly affirm it—"It is the *sacrifice* of the LORD's passover," (Exod. xii. 27;) as little probably will he deny that the *mincha*, or meat and drink offering—that is to say, the bread and wine which accompanied the lamb, and which are the origin of our eucharist,—were parts of that sacrifice. It was, then, bread and wine which had been offered in sacrifice to GOD, that our LORD parted among his apostles, to be to them who receive it his life-giving body and blood, and enjoined them to *do this* in remembrance of him. So that, if the bread and wine which we administer to our people in the eucharist has not been offered in sacrifice to GOD, we depart from our LORD's example, disobey his express command, run counter to the whole Church of CHRIST from its foundation, act in defiance of the peremptory direction in the homilies, and can hardly have reason to believe that we celebrate a true eucharist. For CHRIST instituted the eucharist in the mincha; but our bread and wine is no mincha, if it be not offered in sacrifice to GOD. As to "the reasons" of certain divines in Queen Elizabeth's reign, "why it was *not convenient that the communion should be celebrated at the altar*," those divines have little reason to thank "T. G." for digging their paper out of oblivion; especially seeing that the Church itself has overruled them, by "replacing the table to the original position of the altar," as "T. G." is forced to admit. I will not trespass upon your pages by arguing against these reasons, which serve only to show how the pressure of an immediate danger warps the judgment of some sober men. But I will show by the testimonies of the most eminent writers of that time what value is to be attached to them. I have already cited Jewell. If I add the testimonies of Hooker, Andrews, and Field, the two last of whom were chaplains to Queen Elizabeth, I conceive I shall have done enough to satisfy any reasonable person; not that there will be any difficulty in adducing others, should it be desirable.

Hooker speaks thus:—"*This bread* hath in it more than the substance that our eyes behold; *this cup*, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body; *in that it serveth* as well for a medicine to heal our infirmities, and purge our sins, as *for a sacrifice* of thanksgiving."—(Eccles. Pol. v. 67. Keble's Edit. ii. 462.)

Andrews speaks thus.—"This is it in *the eucharist*, that answereth to the *sacrifice* in the passover; the memorial to the figure. To them it was *hoc facite in mei præfigurationem*, Do this in prefiguration of me; to us it is, Do this in commemoration of me. To them *prænuntiare*, to us *annuntiare*; there is the difference. By the same rules that theirs was, by the same may ours be termed *a sacrifice*. . . . . . Hence it is, that what names theirs carried, ours do the like, and the fathers make no scruple at it, *no more need we*. The apostle (in the tenth chapter of his first epistle to the Corinthians) compareth this of ours to the *immolata* (the sacrifices) of the heathen, and (to the Hebrews) *habemus aram* (*we have* AN ALTAR) matcheth it with the *sacrifice of* the Jews. And we know the rule of comparisons. They must be *ejusdem generis*."—(Seventh Sermon on the Resurrection, 1641, p. 453.)

Field speaks thus:—"*We have* ALTARS, in the same sort the fathers had, though we have thrown down the Popish altars. We admit *the eucharist* to be *rightly named* A SACRIFICE, though we detest the blasphemous constructions the Papists make of it."—(Field, Of the Church, Appendix, Oxford, 1628, p. 761.)

From the (London) Christian Observer.

DR. CHALMERS ON SCRIPTURAL GEOLOGY.

I trust there is no real occasion for the alarm expressed by one of your correspondents, at page 378 of your last number, in relation to the scriptural bearings of the geological question. The solutions which have appeared in your own pages, and to which Dr. Buckland refers his readers, are to my mind quite satisfactory. The objection which your correspondent suggests from Heb. xi. 3, that existing things were created—that is, made from nothing—and not merely modified out of things previously created, does not appear to me to touch the question. The first verse of Genesis sets forth the act of creation, and to this the apostle alludes; but this does not interfere with our construing the subsequent verses, respecting what occurred at the creation of man, in the way Dr. Pusey suggests.

Permit me to transcribe, for those of your readers who have not Dr. Chalmers' Natural Theology, as lately published in his collected works, the following interesting passages upon the general question. Dr. Chalmers, in one of his early works, has strongly opposed the modern geological system, so that his testimony comes with the weight of reluctant conviction. He says—

"Those rocks which stand forth in the order of their formation, and are each imprinted with their own peculiar fossil remains, have been termed the archives of nature, where she hath recorded the changes that have taken place in the history of the globe. They are made to serve the purpose of scrolls, or inscriptions, on which we might read of those great steps and successions by which the earth has been brought into its present state. And should these archives of nature be but truly deciphered, we are not afraid of their being openly confronted with the archives of revelation. It is unmanly to blink the approach of light, from whatever quarter of observation it may fall upon us; and those are not the best friends of Christianity who feel either dislike or alarm when the torch of science, or the torch of history is held up to the Bible. For ourselves, we are not afraid when the eye of an intrepid, if it be only of a sound philosophy, scrutinizes, however jealously, all its pages. We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science; persuaded as we are, that whatever story the geologists of our day shall find to be engraven on the volume of nature, it will only the more accredit that story which is graven on the volume of revelation."

"We have again to repeat, that our reasoning is inapplicable, not to one only, but to all the ante-Mosaic theories. To have place for it, indeed, we have only to assume that the world has undergone such revolutions, or been the subject of such violent operations, as have been destructive of entire species that formerly existed upon its surface. Of this, it is admitted by all that there are undoubted vestiges; giving us, therefore, sound reason to believe, that, on the supposition of an eternal world, all the species by which it was peopled at some highly remote period must, by the continuance and repetition of the causes which destroyed several of them, have at length been swept away. The question would thus meet us, whence arose the species now in actual being, seeing that they have not subsisted from eternity? All nature and experience reclaim against the spontaneous generation of them, thus leaving us no other inference than that organic structures of collocation so manifold and exquisite could only have sprung from the hands of a designer, from the fiat of a GOD."

"The strength of the argument, upon the whole, on the side of religion, is often weakened by a jealous or studied disunion of the truth in one department from the truth in another; but, believing, as we do, that, instead of a conflict, there is a corroborative harmony between them, we shall advert once more to the Mosaic account of the creation; and more especially as the reconciliation of this history with the indefinite antiquity of the globe seems not impossible; and that without the infliction of any violence on any of the literalities of the record.

"The following are the two first verses in the book of Genesis: 'In the beginning GOD created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of GOD moved upon the face of the waters.' Now, let it be supposed that the work of the first day, in the Mosaic account of the creation, begins with the Spirit of GOD moving upon the face of the waters. The detailed history of creation in the first chapter of Genesis begins at the middle of the second verse; and what precedes might be understood as an introductory sentence, by which we are most appositely told, both that GOD created all things at the first, and that afterwards, by what interval of time it is not specified, the earth lapsed into a chaos, from the darkness and disorder of which the present system or economy of things was made to arise. By this hypothesis neither the first verse, nor the first half of the second verse, forms any part of the narrative of the first day's operations; the whole forming a preparatory sentence, disclosing to us the initial act of creation, at some remote and undefined period, and the chaotic state of the world at the commencement of those successive acts of creative power, by which, out of rude and undigested materials, the present harmony of nature was ushered into being. Between the initial act and the details of Genesis, the world, for aught we know, might have been the theatre of many revolutions; the traces of which geology may still investigate, and to which she in fact has confidently appealed, as the vestiges of so many successive continents that have now passed away. The whole speculation has ministered a vain triumph to infidelity; seeing, first, that the historical evidence of Scripture is quite untouched by those pretended discoveries of natural science; and that, even should they turn out to be substantial discoveries, they do not come into collision with the narrative of Moses. Should, in particular, the explanation that we now offer be sustained, this would permit an indefinite scope to the conjectures of geology, and without any undue liberty with the first chapter of Genesis."

"We regret that Penn, or Gisborne, or any other of our scriptural geologists, should have entered upon this controversy without a sufficient preparation of natural science; and laid as much stress, too, on the argument which they employed, as if the whole truth and authority of revelation depended on it. It is thus that the cause of truth has often suffered from the misguided zeal of its advocates anxiously struggling for every one position about which a question may have been raised; and so landing themselves, at times, in a situation of most humiliating exposure to the argument or ridicule of their adversaries. They weaken the line of defence, by extending it; they multiply their vulnerable points, by spreading their detachments and their outworks over too great a surface; when they might have concentrated their strength within the limits of an impregnable fortress. They raise too loud an outcry of alarm, and lift too high a note of preparation, on the assault by their enemies of some insignificant out-post, which might with all safety be conceded to them; so that, when it does come to be occupied by assailants, there is just as tremendous a shout of victory on the one side, as there was of misplaced dread and violence upon the other. Meanwhile the citadel abideth in its ancient security, as commanding in its site and as strong in all its essential battlements as ever; and in the consciousness of this strength might they who look abroad from its turret's eye with perfect tolerance, if not with complacency, the petty warfare that is occasionally breaking out at their remoter outskirts. It is right to be vigilant; but it is not right to waste the strength or the credit of a good cause upon the defence of an untenable position, and more especially if that position be wholly insignificant. It is thus that in the management of what may be called intellectual tactics, it is good to keep by the strong points of an argument, and to abstain by all means from laying any more weight on the minor or collateral reasonings than these reasonings will bear."

"We have long regarded the contest between the cause of revelation, on the one hand, and the infidelity of the geological schools upon the other, as merely an affair of out-posts, which, however terminating, will leave the main strength of the Christian argument unimpaired. We have already endeavored to show, how, without any invasion even on the literalities of the Mosaic record, the indefinite antiquity of the globe might safely be given up to naturalists, as an arena—whether for their sportive fancies, or their interminable gladiatorship. On this supposition the details of that operation narrated by Moses, which lasted for six days on the earth's surface, will be regarded as the steps by which the present economy of terrestrial things was raised, about six thousand years ago, on the basis of an earth then without form, and void; while, for aught of information we have in the Bible, the earth itself may before this time have been the theatre of many lengthened processes, the dwelling-place of older economies, that have now gone by, but whereof the vestiges subsist even to the present day, both to the needless alarm of those who befriend the cause of Christianity, and to the unwarrantable triumph of those who have assailed it."—*Chalmers' Nat. Theol.*, pp. 246-256.

COMMUNICATIONS.

Selected for the Churchman.

EXTRACTS—NO. I.

The Pharisees constantly prayed, went to their churches, kept their sabbaths, heard the word of GOD, paid their tythes and offerings, gave much alms to the poor, as you may do.—But their fault was, they looked only to the amount of the labor, they cared only to do the work, it was no matter how; so the matter they performed was but good, they never regarded in what manner they performed it. *And herein it is that your righteousness and obedience ought to excel theirs.* You must not think it enough to come to church, to hear prayers read, or a sermon preached, to give something now and then to the poor and the like. If this was all that was required of you, it would be easy enough to get to heaven, and none but fools and madmen would be shut out. There is a great deal more than this required to the due performance of every duty. It is the heart which the all-seeing GOD principally observes in every act; and howsoever plausible your profession is, how specious soever your pretensions to religion be, unless your heart be united, and your whole souls employed in every act you undertake, you are no better than the scribes and Pharisees, mere formal professors, outside Christians, and that is the best that can be said of you.

Beveridge.

Do you think to go to heaven whether you be righteous or not? Hath not CHRIST told you, you shall not? and would you make him a liar, and his word of none effect? No, mistake not yourselves. Whatsoever becomes of you CHRIST's word must stand. So that if you be not truly, universally, and sincerely righteous here, you must of necessity be miserable hereafter: there is no help for it.—*Ibid.*

Oh! let us learn to be earnest and fervent in prayer, assuring ourselves that whatsoever we ask of GOD the Father, in the name of his Son JESUS CHRIST, and according to his will, he will *undoubtedly* grant it.—*Homilies.*

It is said of Pericles, that with thundering and lightning he put Greece into confusion. Such discourse may serve to confound things, it seldom tendeth to compose them. If reason will not pierce, rage will scarce avail to drive it in. Satirical virulency may vex men sorely, but it hardly ever soundly converts them.—*J. Barrow.*

Few become wiser or better by ill words; children may be frightened into compliance by

loud and severe imprecations, but men are to be *allured* by rational persuasion, backed by a courteous usage; they may be sweetly drawn, they cannot be violently driven to change their judgment or practice.—*Ibid.*

Do we delight to report or like to hear ill stories of ourselves? do we not rather endeavor all we can to stifle them? hence may we be acquainted how civil, and courteous in our behavior, how fair and ingenuous in our dealing, how candid and mild in our judgment or censure, we should be towards our neighbor, how very careful and tender we should be of anywise wronging or hurting his fame.—*Ibid.*

God has made nothing in vain, or without some definite and useful intention. There is not one of the sciences which does not in a greater or smaller degree assist in the arts. Was it not so, they might serve either as means of cultivating the understanding, or merely as an amusement to the unemployed, but scarcely could be said to be worthy of the labor of mind and body which God has made it necessary to be applied to them.—*Federsohn.*

Buy up the time which others seem to throw away. Steadily improve each present moment, that you may in some measure regain the time you have lost. Let time be your chief commodity, deal in that alone, buy it all up, and use every portion of it yourself. Time is that on which eternity depends; in time you are to get a preparation for the kingdom of God. If you get not this in time your ruin is inevitable.—*Clarke.*

He is either more or less than a man who can live without a friend, and neither degenerate, nor cease to persevere in the course of action which he has marked out for himself.—*Watson.*

There is no surer sign of our growth in grace, and of our being in Christ and he in us, than a fervent and earnest longing for the salvation of all men. This is the best thermometer of the state of the soul. If we become careless of the eternal welfare of those around us, we may be sure that we are declining in the love of God, and in our fitness for heaven. The eyes of even the angels are fixed with intense longing on the salvation of the world, and they rejoice exceedingly over the repentance of one sinner. This is also the surest proof and the first spiritual desire of the renewed heart. When a man is converted, he earnestly desires that all around him may likewise become the sons of God and enter into the liberty which is in Christ Jesus.
Ibid.

Where riches are considered honorable, there all that is good is looked down upon as vile; faith, honor, modesty, as disgraceful and foolish.
Sallust.

Avarice of money implies a desire which no wise man would lust for; as if imbued with poison, it renders effeminate both the manly mind and the strong body; always infinite in extent and insatiable, neither plenty nor want diminishes it. He who possesses much is as strongly influenced by the desire of having more, as he whose present resources are scanty; and while want urges on the latter, the possession of abundant means does not quench the thirst for gain in the former. The desire of wealth makes both of them slaves.—*Ibid.*

To desire and to dislike the same objects is the only basis of true friendship.—*Ibid.*

Affection is wonderfully assimilating. Like fire it reduces every thing it seizes to its own nature. We are always, in a great measure, the same with the object of our regard. The image, by its frequent entrance into the mind, and by its residence there, leaves its impression and resemblance.—*Jay.*

Fraud is the resource of weakness and cunning.—*Gibson.*

The passions after having been compressed for a time in the human breast, no longer respect their ancient limits, but commonly overleap them with impetuosity.—*Botta.* W. V.

For the Churchman.

Mr. Editor,—As Bishop Onderdonk's writings on Episcopacy have produced so wholesome an effect on the "Dissenting minister in Ireland," it may seem querulous to disallow the exception made by the latter to the apostleship of Timothy. It is but justice, however, to do so, and permit the Bishop to speak for himself.—What the Irish gentleman means by an "ulterior view" in asserting that Timothy was an apostle, I do not understand; in the volume of the controversy, enough is said explicitly on the subject, in my judgment, to preclude all suspicion of any "ulterior view" whatever. Neither do I comprehend the import of the allegation, that this ulterior view was, "to obtain some Bible statute for prelatical dignity:" if secular rank and honors are here intended, there is not a lin in all Bishop Onderdonk's writings to justify such a surmise: if, however, ecclesiastical superiority be meant, then, not only the argument for the apostolic character of Timothy, but the whole tract, and the whole defence of it, come under this implied censure. That it may be seen what results the Bishop *did* gather from the apostleship of Timothy, I beg you to insert the following extract from "Episcopacy Examined and Re-examined," p. 188.

'The chief value of this fact—that Timothy is called an "apostle" in Scripture—is, its routing finally the Nonepiscopal plea, that Timothy had superior power at Ephesus merely as an "evangelist." An apostle had full power, as such, and could have nothing added to it from having also the latter designation. Philip and Timothy are the only individuals to whom that designation is applied; and there is no evidence that Philip had any special power as an evangelist; neither *can* there be evidence to that effect in the case of Timothy, since his apostleship gave him all the power a minister can have. Farewell, then, to this puny argument! Our Rev. opponent had too much penetration and accuracy of judgment to make any use of it in either of his reviews.

We may here add, in passing, that the fact of Timothy's being an "apostle," shows that he could not have been ordained as such "with the laying on of the hands" of a Presbyterian "presbytery."

So again: Timothy being an "apostle," the direction of Paul to him—"The things which thou hast heard of me among many witnesses, the same *commit thou* to faithful men, who shall be able to teach others also," is a "command" to transmit the *apostolic* office. That passage is understood by all the commentators now within our reach, of the perpetuation of the ministerial office—see M. Henry, Doddridge, Macknight, Poole's Annotations, Hammond—and as the grade of that office held by Timothy from Paul was the apostolic, *that* "the same" must have been the grade he was to "commit," to transmit for the purpose of succession.

Yet, further: Timothy being an "apostle," and being "commanded" to transmit the apostleship to successors, we have clear enough evidence of the ministerial grade of the "angel of the Church of Ephesus" some thirty years afterward. If he was not Timothy the "apostle" himself, he was one of his apostolic successors. Such, likewise, of course, were the other six "angels."

These are unavoidable results from the fact that Timothy is denominated an "apostle" by St. Paul. Some of them are indeed sufficiently established by the general argument, that Timothy *individually* held a station in the Church superior to that of the presbyter-bishops, and that Paul gives directions what such ministers as Timothy are to do "till the appearing of Jesus Christ," i. e. till the consummation of things. Add, however, to the general argument this specific one, and the evidence for Episcopacy, and the permanence of Episcopacy, is such as no talent or zeal can overthrow.'

I may add, that though the Irish minister contradicts Bishop Onderdonk's assertion of the apostleship of Timothy, he attempts not to refute his arguments.

I may further add, that I do not understand Bishop Onderdonk to have proved "that there are two degrees in the *episcopal* office." He proves that there are three degrees in the ministerial office. That presbyters are called bishops in the New Testament, is no proof that they held any "degree" of what is currently denominated "the episcopal office;" if it were, it would follow that bishops proper, *not* being called bishops in Scripture, hold no "degree" of "the episcopal office," or rather, have overshot that office, and risen above the highest station in the ministry.—This mistake of the worthy Dissenter quadrates with that of some Romanists, who regard bishops as only a superior kind of priests; and with that of the later Methodists, who first lay their foundation on the presbyterian hypothesis, that all presbyters are bishops, each equal with the rest, and then erect their superstructure on the *no foundation*, that those whom Scripture makes equal may take one of their equals and make him their superior, give him, what they have not themselves, a second "degree" in "the presbytero-episcopal office," and call him *the* bishop. The tract of Bishop Onderdonk sets forth better doctrine than do these notion-mongers; doctrine, which should not be confounded with such crudities, whether Romish or Methodistical.

Wishing the converted Dissenter as full a reliance on Providence as animated the bosoms of Cutler and Johnson, and has since animated, and still animates, bosoms not a few,

I remain, yours truly, Arbiter.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONS.

Mr. Editor,—I am sorry to multiply words with your correspondent Libonotos, when he makes so little use of the good counsel given him. I flattered myself, that we should either hear no more of the Voice from the Southwest, or, if it was again lifted up, it would be with the accents of soberness and courtesy. I have been disappointed. And I have to reproach myself that any remarks of mine should have been the occasion of calling forth the *fumum strepitumque* of his last article I am willing to believe that article was the product of a hasty moment. And as such I can excuse its tone and character. I shall reply to it in few words. If his rejoinder shall manifest the same undignified and trifling spirit as before, I need not add that these must be words of *farewell.*

Libonotos has altogether mistaken the nature of the emotions with which Boreas viewed his first essays in the cause of Domestic Missions. Boreas indeed smiled upon his opening appeal for the southwest, but it was with the smile of approbation. His spirit rejoiced within him when that Macedonian cry sounded in his ear. For he believed that portion of our country to be the most destitute of the blessings of the Gospel in the Church; and he believed that there, if any where within our borders, there could be found cause to justify the unqualified assertions of moral degradation and spiritual destitution which have been made concerning many a section where they do not exist. He believed that it was good for Libonotos to be zealously affected in this good cause; and therefore it was that he asserted his own admiration of the earnestness and spirit with which the cause of 'Christ and the Church' had there been advocated; and therefore it was that he distinctly expressed the wish that the same voice might again be lifted up, till the Church, as one man, should be found answering the appeal, and sending her accredited heralds throughout the length and breadth of that 'solitary place,' till the moral 'wilderness should be glad for them, and the desert should rejoice and blossom as the rose.'

But he was soon called upon to lament that 'a change came o'er the spirit' of the watchman upon these outposts of our Zion. The voice in the wilderness permitted notes of discord to mingle with its music. The trumpet began to give no 'uncertain sound' of reproach and of strife. He saw and he lamented, that the zeal which had so honorably displayed itself for Jerusalem was a fiery and exclusive zeal—manifesting itself in intolerance towards those few feeble tokens of the Saviour's love which the Church, in obedience to the Saviour's command, had sent abroad among the fainting millions that throng the 'Galilee of the Gentiles.' And when, in the deliberate exercise of this spirit of opposition and rebuke, Libonotos again came forward with partial statements; when he sought to breathe a spirit of division into the warm heart of love, which was beating high and vigorously for the Redeemer's glorious cause throughout a sin-burthened and perishing world, by raising the cry that the treasures of the Church were nearly all flowing in the channel of the foreign work; and when, to give a color to this representation, he ventured to appeal to *facts*, with an unblushing disregard of their legitimate bearing, we deemed it high time to whisper a word of caution in his ear.

And this was the design of Boreas in his statement of July 15. If Libonotos has construed his language as at all denying the spiritual wants of our own land, the more shame to him. Boreas knows that there is many a mountain in our land untrodden by the feet of him that publisheth peace in the name of Christ and the Church. He knows and he weeps that there are yet many 'dark and cruel places' around us upon which the light of Christ's ordinances hath only cast a feeble and doubtful gleam; but he lifts up his eyes and he beholds darker scenes than these. He beholds the nations sitting in the valley of the shadow of death. He sees ignorance and sin hanging in one dense giant shadow over regions, whose burthen of living breathing wretchedness is fast bearing onward to the eternal world. He hears a deep, yet awfully distinct cry for help; and amid the long-drawn thrilling agony of that despairing cry, he hears a voice, like unto the voice of the Son of man, saying, 'Go ye into all the world, and preach my Gospel to every creature.' And beyond the darkness of that night of sin and misery, he sees the sign of the Son of man in the heavens, and from the throne of judgment there comes the solemn mandate to the Church, 'Prepare ye the way of the Lord—make straight *in the desert* a highway for our God,' God forbid, Sir, that with even such a scene as this before my eyes, and that with even such distinct revelations of the Saviour's will burning upon every page of his Gospel, I should be disposed to laugh at the earnestness of him who pleads for the few wandering sheep within our own borders. Let them have, if they demand it, the first of our efforts, and the finest and heaviest of our golden talents. But I cannot blind my eyes to the awful and the pressing wants of the heathen world. I cannot shut my ears to that sound of misery and death, which is as 'the sound of many waters.' It is not that I love the cause of my country and of the Church in this land less, but it is that I love the cause of Christ and of a perishing world more.

Let me proceed, in brief, to set your correspondent right again in regard to the few points heretofore at issue between us. Inasmuch as they do not at all affect the argument for Foreign Missions they are unimportant, but as he has made them the basis of his outcry against Foreign Missions, and drawn from them the master-notes of his appeal, they should be attended to. As a specimen of the admirable fair dealing with which he has met my replies to his charges, I find that he has perverted my language in the very first sentence to which he turns his attention. 1, 'Boreas says that the operations of the Domestic Committee are not crippled for the want of funds.' Boreas said no such thing. He spoke of the past year, the report of which was before him. And his assertion was, that the operations of the Committee *had not been* crippled for the want of funds. And he says so still. Boreas is free to admit, that when his statement was penned, there was a prospect of the operations of the Domestic Committee being 'crippled.' And in the remote view of this possible occurrence his assertion was framed. He would now ask, Has the prospect been realized? The last number of the Spirit of Missions (No. 9) sufficiently answers the question. The Committee have been enabled to meet all their engagements to the present time, and to increase the number of their missionaries. So that now, instead of being obliged to curtail their operations, they feel themselves warranted in extending them with the same promptness and vigor which have characterized their former proceedings. And thus would Boreas reply to the question of Libonotos, 'How have the subsequent engagements of the Committee been met?' And therefore would he again refer him to the report of that Committee, in connection with their last published proceedings, in proof of the fact which he asserts with as much confidence as ever, that the operations of the Domestic Committee, so far as we may judge from their own statements, have not been crippled for want of funds. Such a statement as this, in the polite phraseology of your correspondent, requires no 'whitewashing.'

2. Libonotos needs again to be reminded of what the Committee for Domestic Missions have actually done during the past year, and of the vast increase of their efforts over those of any former year; and Boreas ventures to say that if this increase is fairly and calmly estimated, we shall have no more impatient upbraidings flung upon the wisdom and catholic liberality of the Church, because the receipts for Domestic Missions do not at the present time far exceed the expenditures.

3. Boreas repeats, with the same distinctness as before, that the resolution concerning the appointment of missionaries was a joint resolution of both Committees, and "intended for the benefit" of both. Whether, as Libonotos suggests, the Domestic Committee were in their senses or not, he presumes to answer in the affirmative, inasmuch as he notices the recent appointment of some half a dozen missionaries under that resolution. Boreas knows not why a missionary has not been appointed before for Randolph, in Tennessee. He presumes, however, that the Domestic Secretary will inform Libonotos, that deficiency of funds was not the main reason. If Libonotos will trouble himself so far as to look at the cover of the ninth number of the Spirit of Missions he will find that Randolph is supplied.

4. If argument fails Libonotos, he has a convenient method of escaping from the pressure of the truth by repeating his weakest assertions with redoubled hardihood: e. g., the charge of child's play when Boreas presumed to insist on the subtraction of $1500 from the amount of receipts by the Foreign Committee, for the week alluded to, as given by the American Tract Society; and the unqualified and sweeping assertion that these acknowledgments were selected from among *many others equally to the purpose.*

5. Libonotos virtually repeats the assertion that the receipts of the Foreign Committee are more than adequate to their expenditures. Now what do we learn from the report of that Committee? Even this, that the excess of their expenditures over their receipts, for the past year, has been $3683 13. And Libonotos repeats the assertion distinctly, that the receipts of the Domestic Committee have been entirely inadequate. And what do we learn from the report of *that* Committee, and from their latest proceedings? Why, that their operations have been sustained; that their engagements have been met; that they are continually sending out all the missionaries properly qualified, who offer themselves.

People differ strangely sometimes, but here follows the strangest display we ever remember to have met, of the distorting power of differently-colored spectacles. It occurs in the estimate of the receipts of the two Committees. As to the Domestic Committee's receipts, my former estimate was $41,000. I deduct $10,000 for Kemper College, though I have more to say of that anon. The report then informs me that about $21,000 have been received from the ordinary sources, and $10,000 by donation from an individual. Will Libonotos say that this latter sum is not to be included in the estimate, because it comes under the advantageous shape of a permanent fund? The actual contributions of the Church, then, to the funds of the Domestic Committee during the year, are, $31,000. On the other hand, if we deduct $2500, from the American Tract Society, from the actual receipts of the Foreign Committee, we shall have an amount of less than $25,000.

6. But I repeat, even on the estimate of Libonotos, that this is but a moiety of what is actually given for the spread of the Gospel in the Church in this country. The estimate for Foreign Missions includes every cent devoted to that department of the work. On the other hand, the diocesan societies provide largely for the home wants, as do also our Bible, Tract, and Sunday school Societies; and vast amounts are annually appropriated by parochial collections and by individuals, to the same end. And therefore may it be said, that the amount of pecuniary effort devoted to the cause of Christ in this land, by the Protestant Episcopal Church, is at least ten times greater than that which is devoted to the heathen world. Let him reflect upon the efforts of our diocesan societies, and let him count up the number of missionaries in their employ; let him sum up the expenditures of our Bible, Prayer-book, and Tract Societies, ay, and the amount devoted by parishes to the advancement of the Church in their own neighborhoods—and then let him have the hardihood, if he can, to repeat the assertion, that the largest amount of means bestowed by the Church for missionary labor is given to Foreign Missions. The only question he must settle is, whether the spread of the Gospel in the Church in this country is promoted by the efforts of the domestic societies; by the labors of the Bible, Common Prayer-book, and Tract Societies; by the Sunday School Union and her auxiliaries; ay, and by the endowment of Kemper College, as "a school of the prophets," which is to send forth "able ministers of the New Testament" throughout the west, and Christian teachers to elevate the tone of society. If it is, my point is proved. If it is not, let him call upon those institutions for the violation of their high and sacred trust. I will not retort his charge of child's play, but I cannot forbear a smile at his grave exclamation concerning the "mistaken application of the term *missionary* to intra-diocesan effort." It seems he admits nothing as *missionary* effort but what is in connection with the Board of Missions. Well, we will not quarrel about a name. Only, let him not contradict himself. He says the cause he advocates is the "cause of the Gospel in this land." So say I. If, then, the cause of the Gospel in this land is not promoted by the societies above named, ay, and by Kemper College, I need to be enlightened. It is perhaps hardly fair to ask him to supply me with comprehension as well as argument, but on this point, I confess my need.

In return for the pleasent offer of Libonotos of the $10,000 from the Episcopal Female Institute in that city which has the honor to number him among its inhabitants, thank you, good Sir! I can dispense with it—but in return, if he insists on the estimate of *thirty* missionaries abroad instead of *ten*, I offer him the full number of the children of our worthy missionary at Syra, and since these will not be sufficient, he is at liberty to supply the deficiency from the schools at Athens and Cape Palmas.

I have said, and I say again, that my spirit is as deeply stirred as his at the remembrance of the spiritual destitution of our country. I need not leave the gardens of Zion and wander into her wilds to know that there are many unbaptized—heathen, if he will call them such—within her pale. I know that there are flocks where there is no pastor and congregations where there is no assembly. I believe that many of my brethren are worshipping in taverns and counting the weary months to the next Episcopal visitation, their annual opportunity, if they have a bishop, to approach the altar of their God. And I fully credit his statement that he has seen, and heard, and *suffered* all this; ay, and I will unite with him in the call of Nehemiah, "Come and let us build up the walls of Jerusalem, that we be no more a reproach."

But while I believe that these things are so—while I feel thus deeply for the scattered sheep of our fold—while I credit the report that there are many districts where the sound of the Gospel in the Church has never gone,—while I admit that there may be districts where the sabbaths of God are not observed; I would ask him to point me to those districts where the words of eternal life by some or other are not proclaimed. How many such are there where the Bible is not, where the tract distributor has not entered—where the Sunday school is not established? How many immortal beings are there in this land to whose hearts and consciences the truth of God has not been applied? How many are there destitute of the means of grace? How many are there who may not choose whether they will hear the word or forbear? And yet this country presents a picture of religious darkness more sickening to the heart of Libonotos, than those gathered millions of depraved, polluted, yet immortal beings who are going down to ruin in the embrace of idolatry and licentiousness. He can survey regions where the mists of superstition and sin lie heavy and gross—he can look upon the mountains that are all untrodden by the feet of the messengers of joy and peace—upon deserts where no proclamation has been published to make straight a highway for our God—he can look upon that Galilee of the nations where no voice has commanded, 'Let there be light,'—and upon the people that are sitting in darkness, and dwelling in the land of the shadow of death. And seeing all this, he can find it in his heart to cry shame upon that system of means which the Church, in obedience to the command of her Saviour, and in obedience to the most solemn provisions of that glorious charter which he has given to her, has devised to do her part in effecting a lodgment of the precious seed of divine truth in the soil that is opening to receive it. He can hear the cry which has already come to our Board of Missions from the millions of Africa—"Send us the Bible; send us teachers." He can hear the cry that comes from the multitudes that are gathered in the Indian Archipelago—"The field is ripe unto the harvest." He can hear the cry for the pure Gospel which the oriental Churches are sending forth—and he can remain unmoved: nay, he can accuse those who dare to become excited with compassion at these things, of an unholy wasting of the goods of the Church. And why? Not because he can point to multitudes in this country who are as completely wretched and as appallingly destitute; not because he can lay his finger upon any district in these United States, whose moral and spiritual darkness is to be compared with that which envelopes the heathen world; but because the Church is not every where known, respected, and beloved as we all desire she should be known, and respected, and beloved; because people will not go to church in Vicksburg; because horse races are encouraged at New Orleans on the Lord's day; and because Randolph, in Tennessee, is without an Episcopal missionary.

8. Once more, Sir, and I have done. If there be a Churchman who laments that the general offerings of the Church through the Board of Missions are not one hundred times greater than they are, so do I. If there be any who have confidence enough in the success of our present missionary organization, to believe that it will gather energy and power with every year of its operations, I have that confidence. If there be any who confidently predict that the increase of that strength and energy will be most sensibly and powerfully felt in the domestic branch of our operations, so do I. And in believing this, and in predicting this, I look for my warrant to the past history of our Missionary Society. Was there not a slumbering of the Church, even in regard to the dark places immediately around her precincts, until she began to recognise her duty to the world, as the one undivided field for her labors? Why was the broad and teeming west, the populous and neglected south, forgotten, until there arose some among us who pressed upon the gathered wisdom and piety of our general councils the duty of attending to the unrepealed command of Christ, "Go teach all nations, and preach my Gospel in all the world?" It is true that the voice of such was at first regarded but "as the murmurs of them that dream." And straightway there arose the arrogant and heartless accusation, which even yet comes up "from the southwest," that the "children's bread" was to be "cast to the dogs." But the faithful testimony was not withdrawn; it uttered the plain language of the Gospel, and it was rich with the Spirit of Christ, and it waxed stronger and louder until it found an answering tone in the very bosom of the Church; and then it was sounded abroad in the courts of many a crowded temple, and many a devoted child of God rejoiced in the sound thereof; and then there was a buckling on of the sword of the Spirit, and of the shield of faith; and with this full and glorious preparation of the Gospel of peace, the feet of many a consecrated herald were shod withal; and when the tribes of our Israel again assembled,

"To keep on God's mountain their festival day,"

they spake one to another of the great work that God had opened before them. And upon the assembled legislators of the Church the "spirit of understanding and of love, of wisdom and ghostly strength" was abundantly poured out, until all hearts were united in one deep emotion of anxiety for the salvation of a perishing world; and all voices were blended in the cry, "Lord, for the glory of thy name, we will make known thy saving truth unto the Gentiles, and we will build up the waste places of Jerusalem;" and then there began to be shed down upon us that blessing, which, if we are found faithful, shall increase, until there shall be no room to receive it. Then did the Church arise "as a strong man refreshed," and straightway in many a dark region of our land there was heard the voice of "him that publisheth good tidings."

—"Far off her coming shone,"

from the heights of Allegany and the plains of Indiana, and the broad waters of the west, and the majestic expanse of our giant lakes reflected back the gleam of many a cross-surmounted spire; and the ancient solitudes of the wilderness, and the "verdant sea" of the prairie rejoiced in the name of the Lord. The spirit that was enkindled by the noble recognition by the Church of the "world *as the field*," manifested itself in a solicitude that she had never felt before, and in efforts she had never made before, for sending the Gospel throughout the length and breadth of our own territories. The stream of charity that had been made to flow by the cleaving asunder of the old rocks of prejudice and indifference, which had closed around the fountain of Christian love, while it sent out precious drops of mercy to "Afric and the isles," was found to pour its brightest and most abundant waters over this goodly land of ours.

And with this truth burning upon every page of our missionary history, who shall dare to say that the missionary spirit which God has awakened among us—deeply solicitous as it is to provide for the salvation of "foreigners, heathens, and heretics"—has retarded the progress of this glorious cause in these United States? Who that reads the lesson thus conveyed to us will dare to repeat the assumption of Libonotos? Let him connect this with the fact to which I would again distinctly refer, as "demolishing his principal breastwork," that "the means and the efforts devoted to the foreign work have retarded the domestic work;" let him connect this, I say, with the *fact*, that those parishes generally which have looked to the broad command of the Saviour, and have thus been led to give any thing for Foreign Missions, have given *doubly* to Domestic Missions; and that those *not wanting in ability*, which have neglected the foreign field, have neglected the domestic field also. With these facts before me, I take my stand upon the position which he cannot shake by argument, any more than he has done by ridicule, that the setting forth of the broad obligations of the Church in the work of missions—the looking at and providing for the *respective claims of every portion of the one great field*, does directly and powerfully promote the cause of Domestic Missions. It seems that all this while my labor might have been spared; for, instead of abiding by his first position, alluded to above, he has erected for himself a man of straw, and falls to rubbing his hands with great glee at the ease with which he overthrows it. He says that the theory which he pronounced to be popular, because pretty and paradoxical, was that the *setting forth of the claims of Foreign Missions as such*, promotes the cause of Domestic Missions. The truth of such a position, we presume, no friend of Foreign Missions will contend with him.

To the lesson which is conveyed in the calm complaint, and enforced by the Christian wisdom of the Bishop of New York, I bow reverently. But I hear in it what Libonotos hears not, a distinct call to the clergy of that diocese to direct the attention of their people to a duty which has been neglected for the want of such direction.—When was the call for intra-diocesan effort ever faithfully made by the pastor and the people did not respond to it. The Journal of the Convention of New York—the language of the Bishop and of the Executive Committee of the Diocesan Missionary Society—all teach us, not that the call has been neglected, but that the people have not been called on. I ask Libonotos how many of the parishes in that diocese which have contributed to Foreign Missions, have been wanting in diocesan missionary contribution? Until this question is answered, let him not press the words of the Bishop of New York, to a purport which they were never intended to convey. I hope to hear no more from Libonotos on those points which I have thus settled, I trust, to his satisfaction. I am ready to meet him on the general ground of the question at issue, for there lies the root of the matter. Boreas will assuredly fulfil his pledge, whenever Libonotos shall show himself disposed to engage on this ground in a serious spirit. Nothing but the apprehension that he may have misunderstood the design and tenor of my first communication has induced me to notice his last article at all; and the respectability of the journal in which that article appeared, made it necessary, that if a reply was made, it should be full, direct, and explicit. And now that I have done so, I desire to assure him, that to manly argument, I shall always be ready to answer promptly, boldly, and courteously. To flippant badinage, and wholesale charges of "moral obliquity," I shall be silent. For such, the columns of the Churchman are no fit receptacle. The spirit that prompts such, has its appropriate dwelling-place any where but in the bosom of the Church. Though sorely tempted by his example, I am not conscious of having transgressed the bounds of politeness or of charity. If I have, I ask pardon. I shall do so no more. My object in my first article was to exhibit *facts* strongly and plainly. My object in this, has been to divest them of the false coloring which the reply of Libonotos had again thrown around them. I have done both. As soon, therefore, as he shall signify his readiness to discuss the main question at issue, in the spirit it demands, I shall advance to meet him in the same spirit. Till then he must excuse my silence.

Boreas.

The following extract from the familiar letter of a lady of rank, who happened to be present, to her sister in this county, with the sight of which we have been favored, contains so interesting an account of the recent confirmation of the princess, upon whom the nation's hopes are fixed, that its insertion, we feel persuaded, will afford much gratification to our readers:—

"I witnessed a beautiful and touching scene the day before yesterday at the Chapel Royal, St. James'—the confirmation of the Princess Victoria by the Archbishop of Canterbury. The royal family was only present; the ceremony was very affecting. The beautiful, pathetic, and parental exhortation of the Archbishop on the duties she was called on to fulfil, the great responsibility that her high station placed her in, the struggle she must prepare for between the allurements of the world and the dictates and claims of religion and justice—the necessity of her looking up for council to her Maker in all the trying scenes that awaited her, &c. She was led up by the king, and knelt before the altar. Her mother stood by her side weeping audibly, as did the queen and the other ladies present. The old king frequently shed tears, nodding his head at each impressive part of the discourse. The little princess herself was drowned in tears and frightened to death. The ceremony over, the king led her up to salute the queen and the royal duchesses present. I was much pleased with the old king; he showed so much good feeling, &c., during the ceremony."—*English Paper.*

THE CHURCHMAN.

SATURDAY, SEPTEMBER 9, 1837.

Church of England.—We have been pleased to hear of the return of the Rev. E. M. Johnson, of Brooklyn, to this country, after an absence of a few months in Great Britain. Mr. Johnson proposes to favor us with his impressions abroad, in a short series of letters, of which the following is the introduction.

To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

Rt. Rev. and Dear Sir,—Previous to my departure for Great Britain, you will recollect I observed to you it was my intention to inquire particularly into the present state and future prospects of the Church of which our own is a branch. Knowing, as I do, your veneration for the Church of England, I shall make no apology for communicating the result of my inquiries, through the medium of these letters. I am persuaded, Rt. Rev. and dear Sir, you will join with me in the supplication in regard to our mother Church, that David offered for the city of Jerusalem, 'Peace be within thy walls and prosperity within thy palaces, for my brethren and companions' sakes, I will now say, Peace be within thee.'

From many causes, the American public have a very erroneous idea of the state of religion in Great Britain, especially in the Established Church. Information here has been chiefly derived from the letters and journals of those who leave hence with a previous determination to find fault, arising from their hostility to the Episcopal Church in general, and a desire to effect its overthrow both in Great Britain and America; or who imbibe a dislike, because upon their arrival in England they are not introduced into the English pulpits and permitted to display their talents; or else from paragraphs extracted from the political papers of Great Britain opposed to the Church and who desire its destruction. To effect this they are glad and ready to give publicity to every scandalous tale, whether true or false, by which the character of the clergy can be traduced or their usefulness impaired. The former are extensively circulated in this country as "books of travels," the latter through the sectarian and political papers of the day. The effect produced is, that throughout our country, among the generality of the people, the idea prevails, that there is little religion in the Church of England; that, to be sure, there are a few religious and devoted ministers; that those are found only among such as are most assimilated in doctrine to the views which sects embrace in this country; the inference is often drawn, that such will be the result to the interests of true religion if the Episcopal Church which is here planted should very extensively prevail. I think, Right Rev. and dear Sir, I am fully warranted in this statement; and I could, by extracts from the religious newspapers of various denominations of Christians, and from the other papers of the day, fully prove the truth of this assertion.

Baptized at an early age in the Episcopal Church, educated in her doctrines and in subjection to her authority, for which I give hearty thanks to Almighty God, I have been slow to believe what has been so extensively circulated to the injury and prejudice of the Church of my forefathers. During my sojourn in the kingdom of Great Britain, it has been my privilege to become acquainted with some of the dignitaries and many of the clergy of the united Church of England and Ireland. It becomes me to acknowledge the uniform kindness and hospitality which I have experienced at their hands. I have been treated with much more than common courtesy. Among the many interesting circumstances which have occurred, nothing has given me more satisfaction than the deep interest which clergymen and laymen of every class have expressed in the prosperity of our own beloved Church in these United States. I found a great desire in all to be made more acquainted with the details of the administration of its government and practices; frequent expressions of kind regard, and the wish often expressed, that greater inter-communion might be established between the mother and daughter. So far from feeling as if I were a stranger and a foreigner, I have had great reason to take comfort in the reflection that I was an American clergyman. The many inquiries that I made were readily and freely answered. Every opportunity was afforded me to become informed on every subject upon which I desired information. Having then enjoyed such opportunities, would they could have been longer enjoyed! I will endeavor, Right Rev. and dear Sir, in the ensuing letters, to correct some errors into which a large portion of our community have been led, from the sources to which I have already alluded. I am, with the greatest respect and regard, truly your servant in the Lord,

Evan M. Johnson.

Calvary Church.—The following letter to a committee of the Vestry of Calvary Church, but for the accident mentioned in our last, would have received a much earlier insertion. We regret the delay, for we would not willingly have deprived our readers of a statement of facts with which they cannot but be gratified, indicative as they are of the continued prosperity of our Church in this city. The formation of Calvary Church reflects great credit on all who have been instrumental in the undertaking, and on none more so than the worthy rector who is now so ardently laboring to promote its interests. We cordially second his suggestions, and hope that they may obtain the favorable regard of the community.

To the Committee of the Vestry of Calvary Church appointed to receive proposals for lots, &c., for the erection of a new house of worship.

Gentlemen,—In reply to the request contained in the resolution adopted by you on Monday evening, July 31, that I "would furnish such detailed information as would enable you to make a communication to the public respecting the present condition of Calvary Church, in order, among other reasons, that it may be known the liberality bestowed upon this church has been employed for the benefit of the part of the city for which it was intended," I respectfully submit the following statement.

The first Lord's day I officiated for this congregation *twenty* adults and *eighteen* children were present. So soon, however, as it was known it was to be supplied with the usual ministerial services, *the number*, both of adults and children, began gradually to increase. After the consecration of the church, (on the first day of January last,) the increase was more perceptible. During the last three months, there has not been a Sunday when we have not had what would be called a *good congregation*; generally the church has been full, sometimes it has been *crowded*: all the *pews* being occupied by *adults*, and the Sunday scholars filling the *chancel* steps and the *gallery*. The number of Sunday scholars entered upon our register since the first of October last, when the school was reorganized, is *one hundred and ninety-four*; the largest number present at any one time is *ninety-seven*. Many of the children can attend but once a day. The number of Sunday school teachers is *nineteen*.

From these facts, it would appear the vestry are fully justified in their views, that a larger church is required in this part of the city. In confirmation of this opinion, I would add, that I have made during the last three months *two hundred and ninety-two* visits, principally to families living between Twenty-First and Forty-Fifth streets, and the Fourth Avenue and East River, and have been called upon for ministerial services by persons living as high up as Fifty-First-street.

Of the persons already visited, I have ascertained there are *seventy-nine* families, *all* or *some* of the members of which call themselves Episcopalians. Of these

twenty-one families, or parts of families, have become Episcopalians since this church was established. I trust I shall be able to visit the remainder of this district soon. My visits in almost every case have been kindly received, and I have been urged to repeat them. I can with the utmost confidence state, the establishment of our Church in this part of the city is regarded by the inhabitants generally with much favor. I am well persuaded that a much larger church, if commenced *now*, would soon after its completion be as well filled as the one in which we are at present permitted to assemble; and I cannot but hope this hitherto neglected portion of the city will continue to receive the benevolent regard of all who desire to see our Zion *lengthening her cords and strengthening her stakes.*

The population, with but few exceptions, are not yet in circumstances to enable them to contribute much to the institutions of religion, and therefore this church must for the present continue to depend upon the liberality of friends living in other parts of the city. The result of the benefactions already made to it, as shown by the preceding statement, it is presumed will satisfy all persons that they were not unwisely bestowed.

In conclusion, I cannot but indulge the hope that a situation so favorable for the erection of a church will attract the attention of the *owners of property* in the vicinity, and that you will receive from some of them, either a *donation* of lots for the purpose, or such favorable proposals for the purchase of the same, as you will be enabled to comply with.

I am, Gentlemen, very truly yours,
F. H. CUMING,
Rector of Calvary Church.

New York, Aug. 21, 1837.

Monday, August 21. The Committee met agreeably to adjournment this evening, when, on motion, it was *Resolved*, That the foregoing communication of the rector be published in the Churchman.

Attest, N. B. MOUNTFORT, *Sec.*

THE VOLUNTARY SYSTEM.—The following extract from the diary of a country clergyman, which originally appeared in the Gambier Observer, has been reprinted by our clever cotemporary "The Church," as a specimen of the practical operation of the "Voluntary System." We suspect the use which has been made of it will lead the clergy of Ohio to be more cautious in publishing extracts from their diaries for the future.

A WEEK FROM THE DIARY OF A COUNTRY CLERGYMAN.

Monday morning.—Rose, much fatigued with the labors of the previous day, having travelled 15 miles in the morning, preached three discourses, and returned home at evening. Found my family out of wood, meat, and flour. Went to brother Johnson's three miles for wood, but found he could bring none till sleighing. Went to brother Thompson's for meat. He said every pound of pork he had to spare would bring him the cash,—gave a belly piece at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel at eleven dollars, promised to pay at the end of the next quarter.

Tuesday.—Wife sick, in consequence of cold house and no wood—hired-girl, a Methodist, gone to camp-meeting. Spent the day in nursing wife and taking care of children. Towards evening brother Robinson brought a load of green beech limbs, and ordered a dollar credited on his subscription.

Wednesday.—Called to attend funeral at 2 o'clock, P. M. Ran till noon in search of a conveyance. Procured a horse of brother Wilson, a carriage of brother Jilson, and wagon of brother Sampson. Rode 12 miles over hubs: preached in a barn—the house being too small to accommodate: received the thanks of the family and a bushel of apples; rode home in the rain, and paid ten shillings for conveyance. Called at the post-office—met Owen Gibben, the infidel, who rallied me about priestcraft, and priest-ridden people, and gave some hints about the indolence and luxury of the clergy, "living upon the fat of the land," &c.

Thursday.—Sick of the cold, from yesterday's exposure, went to bed after breakfast, and took a bone-set sudorific.

Friday.—Rose much better; did up morning chores; took up Bible to look up text for Sunday; interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance; procured the same as on Wednesday, at the same price. Went to wedding—married parties—received a five franc piece from the hand of the groomsman, with the compliments of the groom, and returned in the dark and through a snow storm.

Saturday.—Cut wood all the forenoon, to last over Sunday. Brother Todd called to belabor me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock for S., 18 miles off, to spend the sabbath, and prepared sermons on the way.

Sunday.—Day stormy. Preached three discourses to thin audiences, in three different neighborhoods—went to bed with a severe headache, resolving to travel westward in search of a location.

POLITICS IN THE PULPIT.—From the peculiar station in which ministers of the Gospel are placed in relation to the great mass of society, we are led to regard them as examples worthy of imitation, to look upon them as men who are above the political bickerings and party distinctions which characterize the people of the United States as a whole; and although they are entitled to the right of suffrage, and as a matter of course, like other men, have their likes and dislikes, in points both moral and political, to the individuals who are presented as rivals for the various offices of the state and general governments, and are bound by their calling to feel a deep interest in the public welfare, as citizens and freemen, yet they have no business to descant from the *sacred desk* on the *merits* or *demerits of party*, and the minister who does it, we hesitate not in saying, has turned aside from "the way he should go,"—verily, he is following "*strange gods.*" The sabbath is wisely set apart as a day of rest, quietness, and devotion; the individual who has been engaged during the week in the usual avocations of life, and the speculator, and the *party* politician repair to the sacred edifice, not to listen to a homily on the system of cash and credit, not to hear an electioneering discourse, not to hear a lecture on *party* discipline and political corruption, but to receive religious instruction. In that place, (to adopt the language of Jefferson,) "We are all federals, all republicans."

Men in a political point of view may differ widely, it is their privilege, they have their *political* enemies and favorites, but this distinction is not carried into the social circle, nor is party rancor allowed to pollute the *religious sanctuary*, and the minister who so far descends from his high and holy station, as to dabble in it, to charge men acting in a public capacity with "corruption" and "rottenness," and to vaguely assert that such declarations are acknowledged by their "*warmest friends,*" his sacerdotal robes shall not protect him from the castigation of the press. We care not whether the individuals attacked be federals or republicans, political friends or enemies; we stand on the ground of propriety. The question at issue is, whether it is in keeping with the character of a minister of the Gospel, while preaching to a congregation, to indulge in *political partyism*, to charge public officers of any party with "corruption" in their official stations?—*Van Buren Times.*

The above remarks, as the editor informs us, were elicited by a sermon delivered on the Sunday preceding their publication; and by an annexed article of a correspondent it further appears that the sermon was preached in the Episcopal Church. We know not the preacher, nor do we know any thing more of the sermon than what may be gleaned from the strictures of the editor. The sermon *may* therefore have been justly liable to censure. Of this, however, we see no proof in the article from which the above extract is made, and in the absence of such proof we feel authorized, from the established reputation of our clergy, to hope that the present is one of those cases in which a minister, in the faithful discharge of a delicate duty, has exposed himself to unmerited blame.

The proper course for a clergyman to pursue in regard to what are termed the *politics* of the day, is too plain, we think, to give rise to any diversity of opinion among sensible men; and if we rightly understand the remarks quoted above we cordially agree with their author (and it gives us pleasure to say so) in their general tenor. Undoubtedly the personal *political* partialities of a clergyman are not to be obtruded on his congregation; he is not to charge individuals, whether in office or not, with "corruption" in any of its specific forms; he is not to aim to promote *party* objects, nor give any just occasion for the accusation that he would convert the pulpit into a "stump."—This certainly would be an unworthy desecration of his sacred office, which no right-minded clergyman would sanction, and to which no congregation in our country would submit.

But on the other hand there are topics connected with the theory and practice of government, which, as it appears to us, come within the appropriate range of the pulpit, and which, with a moderate share of discretion, may be so handled as to give no reasonable umbrage to men of any particular party, but on the contrary much satisfaction to all. *Politics*, in the more popular sense of the word, including the petty feuds and passions of party, should, beyond all doubt, be most religiously and entirely excluded from the pulpit. There are, however, fundamental principles of our government, in which all the citizens of our country are united, and the truth and importance of which all allow: and the sermon which lucidly developes any feature of our political constitution, shows its consistency with the principles of eternal truth, illustrates its excellence by describing the happiness which it may produce and the misery which it may avert, and points out the responsibilities which it imposes on citizens of all classes, pressing the discharge of those responsibilities, from motives enjoined by our common religion, would prove acceptable, we humbly think, to any congregation in our land. The stability of our government greatly depends on the purity of elections, and on the integrity of men in office, and we think that no harm, but on the contrary much good, may result from an occasional effort in the pulpit to illustrate the importance of these principles, and to enforce the discharge of all political trusts in the spirit of christian patriotism. It is true that the dignified discharge of this duty requires great discretion, but not more than a clergyman may be reasonably supposed to possess. The discourse referred to in the above extract was probably delivered with this intention: if so, we commend the *intention*. If the sermon were a failure and the preacher, as is sometimes the case, through an excess of zeal, defeated the very object which he sought to accomplish, we could have wished that the strictures had been expressed in a kinder tone, in which case, we doubt not, they would have been well received.

This is the only instance which has come under our observation, during our editorial career, of a public complaint against any minister of our Church for *political* interference. We trust that while the appropriate duties which they owe to their government are not neglected, our clergy may continue to deserve the reputation which they have established for prudence and propriety in the discharge of them.

A TREATISE ON ASTRONOMY, *illustrated with Maps and Plates*; by MRS. L. H. TYLER. Middletown: Hunt & Co., 1837.

We have read this little treatise with much pleasure, and very cordially recommend it to those interested in the education of the young, and to our readers generally. The author's endeavor has been to present the elements of astronomical science in a plain, familiar form, avoiding, on the one hand, extensive and minute details, which might tend to confuse and embarrass the young student, and on the other, the fault (common in elementary treatises of this kind) of epitomizing so as to convey to him no clear and distinct information; and the disposition of its several parts is, we think, such as will awaken and cultivate the interest of the student, and facilitate his progress. It is truly a valuable and interesting school-book, and we hope it will be extensively adopted in our seminaries. Not the least of its recommendations is the decided Christian spirit which pervades it. It seems to have been the aim of the talented author to instil into the mind of the young reader those valuable lessons which a right study of astronomy is calculated to inspire, and to lead the opening intellect

"Through nature up to nature's GOD."

The Spirit of Missions, vol. ii. No. 9, *for September.* New York: Swords, Stanford & Co.

This is a peculiarly interesting number, especially as regards the foreign department. The Domestic Missions are in a prosperous state, and it gives us much pleasure to announce that many of the churches have answered, according to their abilities, to the call which has been made upon them for funds; and that the sum of $3,836 96 has been raised during the last month for this purpose. That they will unceasingly continue in their exertions for this good cause, we sincerely hope; and trust that those who have not yet come forward will be stirred up by the example before them. "In a number of cases a reduction of salary for the ensuing year has been made; either a larger salary than usual having been given the former year, with the intention of making it less the second, or the evidence of the prosperity of the station being so great as to render a smaller appropriation proper; or in some instances, on both accounts." Eight new missionaries have been appointed. "The Committee still continue to need an increased rate of contributions that they may be enabled to meet the demands upon their treasury which they have sanctioned by the transactions recorded in the abstract."

The foreign department contains interesting letters from the Rev. Messrs. H. Southgate, at Constantinople; T. J. Savage, at Cape Palmas; J. H. Hill, at Athens; and H. Lockwood, at Batavia: and we are thankful that GOD has not only preserved the health of the missionaries at all these stations, but has opened a way for them, sheltered them from impending dangers, and has peculiarly blessed them in their exertions.

Mr. Savage is highly pleased with the location at Cape Palmas, and considers it a place peculiarly calculated for useful exertions. The Cape itself is mostly occupied with houses belonging to the agency and older colonists. The native town contains about 1500 inhabitants, who are described as in a fearfully darkened state. Their religious ceremonies are of the most disgusting character, and are addressed solely to the devil. Their religion is most emphatically the religion of devils.

Besides our own, there is likewise a mission from the American Board, which has been for some time in operation, and one from the Methodists of this country, which arrived at the same time as Mr. Savage. The people are ardently desirous to learn to read *American* books. The missionary stands high in their estimation—they see and feel that his object is to do them good. "The increasing operations of Mr. and Mrs. Wilson, and the buddings of success evidently opening afford additional proof that the impression which now darkens the public mind at home in regard to the evangelization of Africa, that *white men* cannot live and labor in this climate, is erroneous."

The mission-house is beautifully situated on an eminence and commands a delightful prospect of the ocean; and a great variety of vegetables, both exotic and American, have been planted and succeed well.

THE CHURCHMAN'S ALMANAC.—This useful "little tract," which Dr. Schroeder annually contributes to the Church, appears to be a great and general favorite, though certainly not more so than it deserves. We find it favorably noticed in some of our exchange papers. The Chronicle of the Church says: "As a manual for Churchmen, it is unrivalled, either in its convenience, utility, or orthodoxy. A copy of it should go into every Episcopal family, and it should be distributed gratuitously to other families, who being unwilling to buy, are willing to receive it."

The rapid sale of the work has already led to the issue of a second edition.

CHURCH IN CANADA.—We have before adverted to the liberal contributions which have lately been made in Great Britain, for the support of missionaries, and for the building and endowment of churches, in Upper Canada. The appeal to the mother country has been very generously met and the sum collected, as we learn from one of our colonial exchange papers, had amounted in June last to the sum of more than 800*l.*; besides an annual subscription of 28*l.* 16*s.* in aid of the support of missionaries. In one of the churches of Edinburg, after a sermon preached by Archdeacon Hoare, 120*l.* was collected. The "Church" adds:—"We feel that this is but the commencement of the good work; the beginning of a gracious answer to the prayer responded by so many thousands in our spiritual wastes, that 'the LORD of the harvest would send forth more laborers into his harvest.' And we cannot here but add our assurance that were every township in the province furnished with a clergyman of the Church of England, the number of communicants and adherents of our Church would soon be found to stand in a relation to other religious bodies, which would at once silence all the assertions which have for some years been put forth, without any other data than mere supposition, of the comparative paucity of the members of our communion."

REASONS FOR EPISCOPACY.—The Rev. Mr. Colton's work, on the Religious State of the Country, has been reprinted in England. The review of the book, by the (London) Christian Remembrancer, commences thus.

'Who shall say the age of miracles has passed? Almost as soon should we have believed that Mr. Calvin Colton's namesake, he of Geneva, himself, had been by means of some extraordinary historical discovery lately brought to light, been proved never to have died in that far-famed seat and source of Presbyterianism, but to have emigrated to "the eternal city," and there become Pope and Patriarch, as that this gentleman should have written this book. But so it is; and next to the feeling of astonishment which the book itself has excited, is that of curiosity as to the reception it will meet with, both in this country and America, among those who are not Episcopalians; that it may cause them to review their hollow foundations and hollow principles; and that such a step may lead to their return into the bosom of the apostolic and universal Church—of which the Protestant Episcopal Church in the United States is a veritable branch, as well as her immediate mother, the Church of England—is our sincere and earnest prayer.'

We hope it is not too late to insert the following acknowledgment, which should have appeared some time ago:—

"The Rev. L. B. Wright, missionary at Demopolis, Ala., gratefully acknowledges, through a friend, the receipt of a donation of Sunday school books, to the amount of $20, from a few Episcopalians of New York city. It will be satisfactory to those who contributed to this benevolent work, to learn that their exertions have elicited the warmest thanks, and are duly appreciated by the few friends of the Church at that station. P. J."

CLERICAL CHANGES.—The Spirit of Missions informs us that the Rev. J. W. Brown has become the Assistant Secretary of the Foreign Committee of the Board of Missions for the present official year. He continues to officiate regularly in St. George's Church, Hallet's Cove, Long Island.

The Rev. Dr. Empie has accepted an invitation to Richmond, Va., for the purpose of organizing a new church in the vicinity.

BUSTS.—We have been requested to call attention to a new method of taking busts invented by Dr. Barlow. This method is said to be free from the unpleasant inconveniences which have hitherto been experienced. The operation can be performed in about five minutes instead of being protracted as formerly to one or two hours. The hair is seldom subject to any disturbance and the likeness is said to be good.

SOUTHERN CHURCHMAN.—Since the decease of the Rev. Mr. Lee, the Rev. Mr. Purdy has been the temporary editor of this paper. From the last number, we learn that the Rev. Z. MEAD has been engaged as the permanent editor, and is expected to take charge in a few weeks.

We understand that the holy rite of confirmation will be administered in St. Matthew's Church, Jersey city, by the Rt. Rev. Bishop Doane, on Sunday morning next, the 10th instant.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany*. 11, St. Paul's Church, *Troy*. Wednesday, 13, *Hudson*. 14, Athens, *Greene county*. 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Philipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation, P. M. Tuesday, 17, *Utica*, ordination, A. M, confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Rhode Island Journal.—From the Journal of the R. I. Convention we learn that there are nineteen clergymen in the state, all of whom, with one exception, are actively engaged in the duties of the ministry. At the Convention, held in June, the Rev. Dr. Crocker was chosen Chairman, and the Rev. E. Munroe, Secretary. St. Matthew's Church, Jamestown; and the Church of the Nativity, Chepachet, were admitted into union with the Convention. The following persons were elected members of the Standing Committee for the present year:—Rev. N. B. Crocker, D. D., Geo. Taft, Geo. W. Hathaway, and Alexander H. Vinton, of the clergy; George Mumford, Benjamin Crowell, Resolved Waterman, and Daniel Green, Esqr. of the laity.

The following were chosen delegates to the General Convention: Rev. Nathan B. Crocker, D. D., George W. Hathaway, John West, and James Pratt, of the clergy; Edward S. Wilkinson, Benjamin Hall, Alexander Jones, and Rouse Babcock, jun., Esqrs. of the laity.

Alexander Jones, Esq., was re-elected Treasurer.

Rev. N. B. Crocker, D. D., Rev. George W. Hathaway, and William G. Goddard, Esq., were appointed a Board of Education for the present year. A collection was taken up, amounting to $15 50; besides which, sums were pledged by the several churches in the state, amounting to $430, for sustaining the education cause the ensuing year.

In looking over the journal from which the above items are taken, we find abundant cause to rejoice in view of what GOD is doing for the Church in Rhode Island.—*Christian Witness.*

Death of the Bishop of Quebec.—This venerable and excellent prelate died in London, at the house of his brother, the Earl of Galloway, on the 19th of July, in the 63d year of his age. Many years previously to his elevation to the Episcopal bench, Bishop Stewart was an active missionary in the Provinces of Upper and Lower Canada; he travelled thousands and thousands of miles in the performance of his ministerial duties, visiting the churches and promoting the spread of the Gospel. He was a benevolent, pious, and good man, devoid of ostentation, and full of the milk of human kindness. It was a matter of conscience with his Lordship to follow after peace, and not to embroil himself with political disputes and party feelings, consequently he was respected and beloved by all who knew how to appreciate true excellence; he declined even to use his privilege as a member of the Legislative Assembly, and on no occasion gave a vote on any political question.

The Daily News.

CALENDAR.

SEPTEMBER.

10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ church, on Monday evening, 11th inst., at half past seven o'clock.

The members of the Society are invited to attend.

CHARLES W. CARMER, Rec. Secretary.
New York, September 9, 1837.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The regular meeting of the Board of Managers will be held at the Sunday school-room, St. John's chapel, on Tuesday next, the 12th inst., at 7 o'clock, P. M.

HENRY E. DAVIES, Recording Secretary.
New York September 9, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Managers will be held at the Sunday school-room, St. John's chapel, on Tuesday next, [illegible]

PIERRE E. F. MCDONALD, Secretary.
New York, September 9, 1837.

EDUCATION AND MISSIONARY SOCIETY.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at the Protestant Episcopal Press on Wednesday evening next, at half past seven o'clock.

G. G. VAN WAGENEN, *Rec. Sec.*
New York, Sept. 8th.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 30th August, the Treasurer of the Domestic Committee has received the following contributions, viz.

Collection in Christ church, Poughkeepsie, N. Y., on Sunday morning, August 27th, 1837, after a sermon by the Secretary and General Agent, $25 31. From C. Curtis, Esq., to be added to the collection in Christ church, Hudson, N. Y., on Sunday, the 6th of August, $5. From a lady of Rochester, N. Y., per Swords, Stanford & Co., $2. From the Education and Missionary Society of Trinity church, Newtown, Ct., by the hands of the Rev. Samuel C. Stratton, in aid of missions in the diocese of Illinois, $5. Collection in St. Paul's church, Tompkinsville, Staten Island, N. Y., on Sunday, the 3d of September, 1837, $18 86. By the hands of the Rev. Jas. Morse, D. D., Rector of St. Paul's church, Newburyport, Mass., being part of a collection in that church, at a meeting in aid of missions, on the evening of the 23d of August, 1837, $15.—Total receipts, $71 17.

JAMES SWORDS, Treasurer.
September 6, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz., Rt. Rev. Benj. T. Onderdonk, $5; a lady, $5; A. B. McDonald, $1; F. M., 50 cents.

R. SPENCER, Treasurer of Building Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any one of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, 100 Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

New York, Sept. 9, 1837.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Sept. 7, from the following persons, viz.:

Thomas Page—Rev. E. A. Foster—R. Simmons—Postmaster, Cincinnati—J. Bell.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Chilicothe—Reuben T. Thom—Rev. J. T. T. Moody, with remittance.

CATALOGUE OF BIBLES, PRAYER-BOOKS, &c.
Published and for sale by the
N. Y. PROTESTANT EPISCOPAL PRESS, NO. 28 ANN STREET.

Prayer-books.—Folio Prayers, splendidly bound; quarto do. Turkey morocco, gilt edge; do. do. roan, plain edge; 8vo do. Turkey morocco, gilt edge; do. do. roan, plain edge; do. do. calf, gilt edge; do. do. do. plain edge; do. do. sheep, stamped; do. do. do. plain; do. do. Society edition, roan, plain edge; do. do. do. do. sheep, do.; 12mo do. Turkey morocco, gilt edge; do. do. roan, gilt edge; do. do. calf do.; do. do. do. plain edge; do. do. roan do.; do. do. sheep, marbled edge; do. do. do. plain do.; 18mo do. Turkey morocco, gilt edge; do. do. colored calf, do.; do. do. roan, gilt edge; do. do. calf do.; do. do. do. plain edge; do. do. roan do.; do. do. sheep, marbled edge; do. do. do. plain edge; do. do. not lettered; 32mo do. Turkey morocco, gilt edge; do. do. London arabesque do.; do. do. colored calf do.; do. do. roan, fine gilt do.; do. do. do. gilt do.; do. do. do. common do.; do. do. do. plain edge; do. do. calf do; do. do. do. gilt edge; do. do. sheep, plain edge; do. do. tucks, gilt edge; 18mo Bible and Prayer-book, bound together, Turkey morocco, extra gilt; do. do. calf, gilt edge; do. do. do. calf, plain edge.

Psalms and Hymns.—8vo Psalms and Hymns, Turkey morocco, gilt edge; do. do. colored calf, gilt edge; do. do. roan, plain edge; do. do. calf do.; do. do. sheep and muslin; 12mo do. morocco, gilt edge; do. do. roan, plain edge; do. do. calf do.; do. do. sheep or muslin; 18mo do. do. Turkey moroc., gilt edge; do. do. roan, 1 line; plain edge; do. do. common do.; do. do. muslin or sheep. 32mo do. colored calf, gilt edge; do. do. roan, do; do. do. do. plain edge.

Bibles.—Royal 18mo Bibles, Turkey morocco, gilt edge; do. do. common, do. do.; do. do. calf do.; do. do. do. plain edge; do. do. roan do. 1 line; do. do. do. common; do. do. sheep do.; do. Testaments, muslin.

American Bibles.—Folio Bibles, extra bound, Turkey morocco; 4to do Baltimore edition do; do do Boston do; do do roan, gilt; do do sheep, colored; do do do plain; 8vo do do do.

English Bibles.—Bagster's Comprehensive Bible, royal 4to, Turkey morocco, extra; do do half Russia; 4to do Turkey morocco, extra; imperial 4to do; royal 8vo Bibles, Collingwood's Oxford edition; do 4to do do; 18mo do Greek and Latin do; do do Latin and English; do do plain, English; do Bagster's Polyglot Bibles, plain, English.

Coit's Arrangement, American.—18mo, morocco extra; do calf, plain edge; do roan do; do sheep do.

Bibles of Fancy Bindings.—18mo Polyglot Bibles, arabesque; do do plain; do do tuck, gilt; 32mo do arabesque; do do colored calf; do do tuck; Polyglot do do; do do do sheep, plain; do Baltimore diamond Bible, extra.

Commentaries.—Patrick, Lowth, Arnald, and Whitby's Commentary, 6 vols., 4to; Mant and D'Oly's Commentary, edited by Bishop Hobart, 2 vols., 4to, sheep, and in calf, in calf, 4 vols.

A Selection of valuable and Theological Works, suitable for Parish and Private Libraries.—Parish Library, 13 vols., half calf; do in boards; Sacra Privata, colored calf, gilt edge; do brown calf do; do muslin; Bright Beams of Light, roan, gilt; Communicant's Companion, calf, extra; do roan, gilt edge; do do plain; do muslin, plain; do half calf do; Blomfield's Manual of Family Prayers, roan, plain edge; do do do muslin do; 18mo Psalms, (only,) muslin; Devotional Sonnets, extra; do silk; do muslin; do half red; Death of the Righteous, half calf; do muslin; History of the Pocket Prayer, roan, gilt; McEllen Tracts, half bound; Meeting of the Travellers; Political Economy, No. 1; Family Devotions, 8vo, by Dr. McVickar, muslin; do 12mo, do do; Early Years of Hobart, do do; Professional Years of Hobart, do do; Memoir of Griffin, do do; Episcopacy Examined muslin; six years of the Churchman, bound in 3 vols, half calf; Farmer's Narrative; McEllen Tracts, 3 vols., paper covers; New Manual of Devotion; Christian's Manual; Cotterill's Family Prayers; Jay's do; [illegible] u-Wilberforce do; Bishop Griswold's do; Berrian's do; Nelson's Devotions; Wyatt's Christian Offices, in a variety of bindings; Onderdonk's Family Prayers; Bishop Mead's do; Clergyman's Companion, 2 vols; Pastor's Testimony, by Clarke; Parochiala, by Bishop Wilson; Potter on Church Government; Secker's Lectures on the Church Catechism; Secker on Popery; Slater's Draught of the Church; Steward's Reckoning, by Clarke, Vater's Tables of Ecclesiastical History; Walk about Zion; Wharton's Life and Remains, by Bishop Doane, 2 vols; White's History of the Protestant Episcopal Church; White on the Ordination Offices; Young Disciple, by Rev. J. A. Clarke; Advice to a Young Christian; Bridges on 119th Psalm; Burnet on the Reformation, 6 vols, (London;) Life of Dr. Bard, by McVickar; Chapman's Sermons to Presbyterians; Cooke's Essay; Letters on the Sacrament; Wainwright's Sermons, half calf; Life of St. Paul, boards; Colton's Reasons for preferring Episcopacy; Cruden's Concordance; Life of Fletcher, by Cox; Faber's Difficulties of Romanism; Faber's Difficulties of Infidelity; Gilly's Life of Felix Neff; Gathered Fragments, by the Rev. John A. Clark; McLaurin's Essay on Happiness, by the Rev. Herman Hooker, M. A.; Good's Better Covenant; Russell's Letter's vols. 1 and 2; Popular Infidelity; Hobart's State of the Departed; do Festivals and Fasts; do Companion for the Altar; Hopkins' Christianity Vindicated; do Primitive Creed; do do Church; do Church of Rome; Homilies of the Church; Horne on the Psalms; Horne's (Rev. T. H.) Introduction to the Scriptures, 2 vols.; Jay's Discourses, 2 vols.; Jones on the Trinity; Keith on the Prophecies; Law's Call; Leighton's Select Works, 1 vol.; Dick's Works; Mosheim's Ecclesiastical History; Milner's Church History; Mourner's Book; Macknight on the Epistles; Newham's Tribute of Sympathy; Bickersteth's Works, 1 vol.; Wheaton's Journal; Evidences of Catholicism, by the Rev. J. B. White; Henshaw's Sheridan; Planck's Introduction; Protestant Jesuitism; Onderdonk on Regeneration; Hawks' Church History; Chalmers' Works, 3 vols.; Howe's Select Works; Griswold's Discourses, sheep; do do muslin; Family Book of Devotion, by Hooker; Wheatly on Common Prayer; Daily Scripture Reading; Hawes' Evening Portion; do Morning Portion; Thornton's Prodigal; Brittan's Apology; Village Testament; Christian Altar; Theological Library, 5 vols.; Wainwright's Church Music; do do quarto edition; Hopkins' Gothic Architecture; Zerah, the Believing Jew; Evidences of Revealed Religion; Wilson's Lectures on the Evidences of Christianity; Drew on the Soul; Hengstenberg's Christology of the Old Testament; Catholic Union; Guide to Church Fellowship, by Brittan; Christian Antiquities, by the Rev. C. S. Henry, A. M.; the Passion; Life of Bishop Heber, by his Widow, 2 vols. 8vo; Pearson on the Creed; Bishop Seabury's Sermons; Abercrombie on the Church Catechism; Horsley's Sermons, 2 vols.; Eusebius; Hobart's Life and Posthumous Works, 3 vols., 8vo; Hobart on Redemption. s9 3t eow

BOARDING AND DAY SCHOOL IN BROOKLYN, LONG ISLAND.

For the instruction of young gentlemen in all the branches of a thorough education, at the Lyceum in Washington street, near Concord. The subscriber having been engaged between 19 and 20 years in the instruction of youth in New Jersey, and in the city of New York, begs leave respectfully to inform his friends, those also of his father the late Rev. Benjamin Mortimer, of the Moravian Church, New York, and the public generally, that he proposes to open, on Monday, 4th September, a select and permanent school, of the higher order, at the above-mentioned place. He will take a limited number of pupils as boarders in his family, where every attention will be paid to their manners and morals.

References.—Most of the Rev. clergy, of all denominations, Faculties of Colleges, and Principals of Schools in New York and Brooklyn, and all in New Brunswick, [illegible] ligan) James Buchanan, Esq., (Her Britannic Majesty's Consul for New York, Abraham Mills, Esq.; Robert Adrain, LL. D., formerly Professor of Mathematics of Columbia, and subsequently of Rutgers' Colleges; Joseph Hoxie, Esq; John Johnston, Esq., of the firm of Boorman, Johnston & Co.; Thomas C. Doremus, Esq., and John M. Nixon, Esq. of the firm of Doremus, Suydams & Nixon; Wm. & Geo. Adee, Esqrs.; of the firm of Adee, Thompson & Co.; and John W. Francis, of New York. Zachariah Lewis, Esq, Theodore Eames, Esq., Frederick T. Peet, Esq., Col. Alden Spooner, General Johnson, John A. Lott, Esq., of Brooklyn.

For further particulars, the subscriber respectfully refers to Messrs. Doremus, Suydams & Nixon, or to Abraham Mills, Esq., 114 Sullivan street, New York, or to John W. Francis, M. D.; or No. 37 Willow street, Brooklyn, to BENJAMIN MORTIMER.
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MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.
July 1.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL

Will be reopened on Monday, September 4. Circulars containing terms can be obtained at the bookstores of Mr. R. Lockwood, Broadway, and Mr. R. Carter, corner of Canal and Lawrence streets.
August 26.

FLUSHING INSTITUTE.

The Institute at Flushing, will reopen under improved arrangements, at the end of the usual term of vacation, on the first Monday in October next. Letters may be addressed to the former principal, Rev. W. A. Muhlenberg, who has consented to retain for a period the superintendence of the institution.
August 26.

EPISCOPAL INSTITUTE, TROY.

This institution is vacated for the present month. The next session will commence on the *first day* of September.

Application for admission of pupils may be made personally to the subscriber at the institution, or by letter through the post office, or to J. W. Mitchell, Esq., 63½ Cedar street, New York.

W. F. WALKER, Principal and Proprietor.
August 12.—3t.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.
May 18, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.
July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.
July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.
July 8. 3m

☞ St. Luke's Female School, corner of Grove and Hudson streets, will be reopened on the first Monday in September. H. M. PHELPS, Principal.
August 26.—3t.

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.
July 19, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

THE GENERAL PROT. EPIS. SUNDAY SCHOOL UNION

Has this day published a work entitled "The Young Christian's Pocketbook, or Counsels, Comforts, and Cautions, conveyed in short sentences."

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, *Ch'n.*,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directe to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.
March 25, 1837.—tr

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.
August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.
New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
Sept. 9. 28 Ann street, N. Y.

EPISCOPAL SEMINARY FOR YOUNG LADIES, BURLINGTON, VERMONT.

This school is of a strictly family character. The pupils are placed under the regulations and enjoy the privileges of a well-ordered family. The situation is healthy and pleasant; and the school is limited to twenty-five pupils. At present there are a few vacancies. For board, washing, and instruction in all the branches of an English education, the terms are 175 dollars a year; and the whole charge, including Drawing, French, Spanish, Italian, Music, stationery, and the use of books, apparatus, &c., will be 300 dollars a year.

A lady is wanted to teach music in this school, and one who can speak French will be preferred. A liberal compensation will be given, and the best testimonials will be required. References and communications may be made to the Rev. J. F. Schroeder, D. D., to J. W. Mitchell, Esq., 63½ Cedar street, or to the Rev. S. A. Crane, Principal, Burlington, Vt. sl 4w

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

THOMAS BROWNING, Treasurer, 77 Maiden lane, or
THOMAS C. BUTLER, Agent, 28 Ann st., up stairs.
August 6.

SELECT SCHOOL

For a limited number of Young Gentlemen.

Reference, Right Rev. Bishop Onderdonk, D. D.

The parents of those young gentlemen, who attend the school, are informed that the school will resume business on the 28th of August.

The system of instruction comprises the Greek, Latin, French, Italian, Spanish, and English languages, and the more general branches of education.

There are at present several vacancies in the school, which the principal is desirous of filling as soon as possible after vacation.

The principal, the Rev. William Morris, will be happy to give any further information at the school, No. 186 Canal street.
August 26.—3t.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Mrs. M. L. MITCHELL will open a Boarding and Day School for Young Ladies, at No. 30 St. Mark's Place, on the 20th of September. Application may be made at Mrs. M.'s residence, or to her mother and sisters, (Mrs. and the Misses Green,) No. 27 St. Mark's Place.

References—The Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Doctors Anthon, Milnor, Hawks, Schroeder, Eastburn, and Taylor; the Rev. Professor Bush; and T. R. Green and J. W. MITCHELL, Esqs. 63½ Cedar street.
3t

POETRY.

From the British Magazine.

THE THREE CREEDS.

Simple the strain at first; weak fence avails,
And bonds unlabored for that little flock,
One body and one soul; the world may mock,
But unlearn'd faith makes answer and prevails.
Turn yet a further page: the world assails
In rudeness and in cunning; line on line,
The Church must now elaborate and define;
And so the sophist's guile, unharming, fails.
And still, as swells the war-cry, faith must toil
To raise new outworks 'gainst the foemen fell
Who swarm around her 'leaguered citadel;
Yea, plant her standards on th' aggressor's soil.
First* in that conflict—saint of fearless brow—
Oh may thy mantle fold our leaders *now*.

* Athanasius.

MISCELLANEOUS.

From the Parisian Breviary.

ON THE FEAST OF DEDICATION.

This festival is one of the most striking in the Breviary. Beside the office here given, it has an octave, and appointed lectios from the fathers for that and each of the intervening days, which are from Augustine, from Chrysostom, from Cesarius, and the venerable Bede. The hymn for the first vespers, "Urbs Jerusalem beata," is also omitted, as it has already appeared in the "Lyra Apostolica." It may be observed how much we are in the service carried back to the sacred system of the ancient fathers, with whom a fervent piety served as a key to unlock a spiritual meaning in all things, after the example of apostles and our LORD himself, who not only indicated to us that depth of type which is contained in the Old Testament, but also made the door, the well, the flowing water, and every visible object, the vehicles of heavenly instruction. Much is obliged to be omitted for the sake of brevity; but the successive antiphones will serve to show the gradual rise, throughout the service, into the higher and ulterior sense.

The importance given to this festival is probably on account of our LORD's having been present at the Feast of Dedication. But every observance is highly valuable which tends to support in the mind a sense of the holiness of sacred places. Such reverence is not only the natural expression of a devout mind, but, like all exercise of holy principles, it has a reflex action on the character, by increasing that devout spirit which gave rise to it. Bishop Butler, from his gifted insight into human nature, saw and deeply felt this truth, and recommends that, at the sight of a church, we should habituate ourselves to some internal act of worship. And the author of the "Serious Call" wisely suggests, that we should select some spot for our devotions which we should esteem especially holy. This is an effort of natural piety to supply for itself that which GOD has given us in the holiness of churches. We have infinitely higher authority to urge us to an observance so important. That action of our blessed Saviour in the temple, from its having been twice repeated, and in many points so unlike all other actions of his life, doubtless contains in it some lesson of a very peculiar value to our spiritual well-being, and teaches us that we cannot too highly revere those places where GOD has, in an especial manner, fixed his presence.

SOLEMNE MAJUS.

In the first Vespers.

Ant. The LORD your GOD is with you; now set your heart to seek the LORD; arise therefore and build ye the sanctuary of the LORD.—1 Chron. xxii.

Ant. The house that is builded for the LORD must be of glory throughout all countries; I will therefore make preparation for it.—1 Chron. xxii.

Ant. Great is our GOD above all gods: who is able to build him an house?—2 Chron. ii.

Ant. Seeing the heaven, and the heaven of heavens, cannot contain Him, who am I, then, that I should build Him an house?—2 Chron. ii.

Ant. The LORD GOD of heaven hath charged me that I build him an house.—Ezra i.

Capitulum.—Haggai i.

Thus saith the LORD of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the LORD.

r. All that is in the heaven, and the earth, is thine, O LORD; all things come of thee, and of thine own have we given thee. * O LORD our GOD, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand.——*v.* Who hath first given to him, and it shall be recompensed to him again? for of him are all things; to whom be glory for ever. * O LORD our GOD, &c.—1 Chron. xxix.; Rom. xi.

AT THE NOCTURNAL OFFICE.

The Hymn.

CHRIST is set the Corner-stone
And the sole Foundation,
And a city springs thereon,
Sion's holy nation;
Builded in the Three in One,
In divinest union.

See beloved of GOD to be,
Its high Head it raises,
Fill'd with vocal jubilee
And celestial praises;
The Eternal One and Three
Singing everlastingly.

In thy temple from above
Come and take thy dwelling,
With the greatness of thy love
Highest heaven excelling;
From thy fountain here renew
Thy life-giving heavenly dew!

Here, whene'er they seek thy strength
Hallow their endeavor
In thee to be built at length,
To abide for ever;
And, translated from our eyes,
Rest with thee in paradise!

CHRIST is the true Corner-stone
And the sole Foundation,
Let the city built thereon,
Sion's holy nation,
Ever praise the Three in One.
Join'd in holiest union!

IN THE FIRST NOCTURN.

Ant. The LORD their GOD shall save them in that day, as the flock of his people, for they shall be as the stones of a crown.—Zech. ix.

Ant. The glory of Lebanon shall come to beautify the place of my sanctuary; and I will make the place of my feet glorious.—Isa. lx.

Ant. I will set my sanctuary in the midst of them; and my tabernacle shall be with them.—Ezek. xxxvii.

Ant. I was glad when they said unto me, Let us go into the house of the LORD.—Ps. cxxii.

(*Here occur the three first Lectios from Scripture, taken from* 2 Chron. vii., *with their responses.*)

IN THE SECOND NOCTURN.

Ant. I have hallowed this house which thou hast built to put my name there for ever.—1 Kings ix.

Ant. The tabernacle shall be sanctified by my glory: I will sanctify the tabernacle and the altar, and I will dwell among the children of Israel.—Exodus xxix.

Ant. The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.—Ezek. xxxvii.

v. Holy is the tabernacle of the Most Highest. ——*r.* GOD is in the midst of her.—Ps. xlvi.

A Sermon of the Abbot St. Bernard.

LECTIO THE FOURTH.

This day's festival ought to be the more devoutly observed by us, inasmuch as it is one which more particularly belongs to our own household. For other sacred solemnities we have in common with other churches; but this is so exclusively our own, that unless it is observed by us, it will be kept by none at all. It is our own, because it is concerning our own Church; but still more our own, because it is concerning ourselves. You wonder, perhaps, and blush, at this expression, that it is concerning ourselves. But what sanctity, I would ask, can these stones possess, that we should solemnize and commemorate them? Sanctity, indeed, they have; but it is on account of your bodies.—That your bodies are holy, who can doubt, as they are the temples of the Holy Spirit; so that each should know how to possess his vessel in sanctity. Our souls are holy on account of the Spirit of GOD dwelling in them: our bodies are holy on account of our souls which inhabit them; so also is this holy because of your bodies.

r. The king and all the people offered sacrifices, and dedicated the house of GOD; the priests waited, and the Levites also, to praise the LORD, * because his mercy endureth for ever. ——*v.* CHRIST, loved the Church, and gave himself for it, that he might sanctify it; * because his mercy, &c.—2 Chron. vii.; Ephes. v.

LECTIO THE FIFTH.

When this house is dedicated to GOD by the hands of his bishops, it is, doubtless, for ourselves. Those ceremonies which have visibly taken place in these walls beforehand, must needs be afterwards spiritually fulfilled in us. If you would know what I allude to, they are the following:—Aspersion, Inscription, Anointing, Illumination, Benediction. These things the priests have already performed in this visible habitation; these things, CHRIST, the High Priest of good things to come, invisibly works daily in us. He sprinkles us with hyssop, that we may be clean, may be washed, may become white. He washes us in confession; he washes us with the shower of tears; he washes us with the sweat of repentance. But more than all these does he wash us with that precious water which hath flowed forth from the fountain of all mercy; that is to say, from his side. But not this only, for he inscribes us with the finger of GOD, with that finger with which he cast out devils; that is, without doubt, by the Holy Spirit. He inscribes his law, not in stone, but in the fleshy tables of the heart, fulfilling that prophetical promise, that he will take away the heart of stone, and give us a heart of flesh, that is, not hard and obstinate, not Jewish, but pious, and gentle, and tractable, and devout. Blessed is the man whom thou chastenest, O LORD, and teachest him in the law.

r. Moses sprinkled the tabernacle, and all the vessels of the ministry, and all things are by the law purged with blood. * It was therefore necessary that the patterns of things in the heavens should be purged with these; but the heavenly things themselves with better sacrifices than these. ——*v.* Moses took the anointing oil, and anointed the tabernacle, and all that was therein; [illegible]—Heb. ix.; Lev. viii.

LECTIO THE SIXTH.

Blessed, I say, are they who are taught, and are mindful of thy commandments, but in order to do them; for otherwise, to him that knoweth what is good, and doeth it not, to him it is sin.—And the servant that knoweth his LORD's will, and doeth it not, shall be beaten with many stripes. Therefore it is requisite that the anointing of spiritual grace should help our infirmity, softening with the grace of a devout spirit the crosses of religious observance and manifold kinds of repentance. For no one can follow CHRIST without bearing the cross; and no one can bear the cross without the anointing of the Spirit. This is the reason why many hate and fly from penance, seeing, indeed, the cross, but not the anointing. Ye who have learned by experience, behold, ye know full well that our cress is truly anointed: by the grace of the Spirit assisting us, pleasant and delectable is our penance; and, if I may so speak, very sweet indeed is this our bitterness. And now, when this anointing of heavenly grace hath taken place, CHRIST putteth not his candle under a bushel, but on a candlestick, for it is now time that our light should shine before men. And now, indeed, the benediction is that which we wait for in the end, when he shall open his hand and fill all things living with benediction. For the four things before mentioned constitute deserving, but in the benediction is the reward. In that benediction the grace of our sanctification shall have its full completion, when we shall pass into that house not made with hands, eternal in the heavens. That is the house which is constructed of living stones, of angels and of men. For the building of that temple, and its dedication also, shall be at one time completed.

r. When Moses brought the ark into the tabernacle, he put the table, and the candlestick over against the table, *as the LORD commanded. ——*v.* Men light a candle, and put it in a candlestick, and it giveth light unto all that are in the house; let your light so shine before men, * as the LORD commanded.—Exod. xl.; Matt. v

British Magazine.

(*To be continued.*)

From Rev. Erasmus Middletons' Evangelical Biography.

LIFE OF WOLFGANGUS MUSCULUS.

Wolfgangus Musculus was a celebrated German divine and Reformer, whose life was chequered with many extraordinary particulars. He was the son of a cooper, and born at Dieuze upon Lorrain, the 8th of September, 1497. His father, seeing him inclined to books, designed him for a scholar; but not having wherewithal to educate him in that way, Musculus was obliged to provide for his own subsistence, which he did, by singing from door to door. He left Dieuze and travelled into Alsace, and after going through several towns in that country, he came to Rappersril, where a well-disposed widow, observing something in his countenance, as she thought, promising future greatness, (in which she was not mistaken,) supported him in his attendance on the schools there, till he was one day taken notice of by a gentleman, who very liberally maintained him during his stay in that place. From Rappersril he went to Selestadt, where, in the course of his studies, he excelled in poetry, and obtained the approbation of his teacher.

At the age of fifteen he purposed to return home; and in his way calling upon his aunt at Westreik, she took him with her to vespers, in a convent of Benedictines, where Musculus joined in singing with the choristers, and so happily, that the prior, struck with his appearance and charmed with his voice, offered him the habit of the order gratis, (a favor never before conferred on any one,) which he accepted; and the prior, as long as he lived, treated Musculus as his own son. He continued in this monastery fifteen years, and applied himself to the study of the arts and sciences with great applause, especially from Claudius Cantiuncula, a learned lawyer of those days. He also made great proficiency in music. And at the age of twenty, he devoted himself more immediately to the study of divinity, which a pious old monk observing, said, "If you intend to become a good preacher, you must endeavor to be familiar with the Bible." This hint Musculus wisely improved, and gave himself up to reading of the Scriptures with a view, in due time, when he should become a public preacher, of being a scribe instructed in the kingdom of heaven, and, like a man that is a householder, bringing forth out of his treasure things new and old. While he was thus exercised, a friend took occasion to supply him with Luther's books, which by this time were dispersed in Germany, and which, while he read with great attention, comparing the doctrines with the Scriptures, it pleased GOD to bless, as means to his conversion from Popish darkness to the light and belief of the pure doctrines of the Gospel. His wise and prudent conversation, accompanied with steadiness and zeal, made so strong an impression upon many of his brother friars, that most of the Benedictines of that convent forsook the order. And being a preacher at the church of Leixheim, under the jurisdiction of the monastery, he was equally successful in preaching the Gospel to the various ranks of people. Among other noblemen converted to the true faith was Reinhardus, governor of the castle at Lutzelstein, and in great favor with the prince Palatine. In the mean time he raised himself many enemies, and found himself exposed to many dangers and difficulties; upon which he made an open profession of Lutheranism.

In 1527 he fled to Strasburg, and the same year married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver, who dismissed him in two months, for disputing too much with an Anabaptist minister, who had lodgings in his house. He then resolved to earn his bread by working at the fortifications of Strasburg; but the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday at the village of Dorlisheim. He did so; but lodged the rest of the week at Strasburg, with Martin Bucer, from whom he gained a livelihood by transcribing; for Bucer wrote so ill, that the printers could not read his hand; nay, he was often puzzled to read it himself. Some months after he was obliged to reside at Dorlisheim, where he suffered the rigors of poverty with great constancy. His only moveable was the little bed he brought from the convent; which, however, was occupied by his wife, who was near her confinement, while he lay on the ground upon a little straw. He served the church of this village a whole year without receiving one farthing of stipend, through the oppression of the abbey, who gathered the tithes and revenues of it, and must have perished through want, if the magistrates of Strasburg had not assigned him a sum out of the public treasury. He was called back to Strasburg, to have the function of minister-deacon in the principal church conferred upon him; and after he had acquitted himself in this character for about two years, he was called to Augsburg, where he began to preach in 1531. Here he had terrible conflicts to sustain with the Papists, yet by degrees prevailed upon the magistrates to banish Popery entirely. In 1534 the senate and people of Augsburg absolutely discharged them from preaching in any part of the city, and left only eight places where they were allowed to say mass; and these eight places they abolished, with all their trumpery, in 1537. Musculus served the church of Augsburg till 1548, when Charles V. having entered the city, and re-established the Papists in the church of Notre Dame, he found it necessary for his own safety to decamp. He retired to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern, in 1549, to the professorship of divinity. He cheerfully accepted this invitation, and acquitted himself in this capacity with all imaginable pains; and, to show his gratitude to the city of Bern, he never would accept of any employment, though several were offered to him elsewhere. He died at Bern, the 30th of August, 1563. He was employed in some very important ecclesiastical deputations. He was deputed by the senate of Augsburg, in 1536, to the synod which was to be held at Eysnach, for the reunion of the Protestants upon the doctrine of the supper: he was deputed to assist at the conferences which were held between the Protestant and Roman Catholic divines, during the Diet of Worms, and that of Ratisbon, in the years 1540 and 1541; he was one of the secretaries of the conference at Ratisbon between Melancthon and Eccius, and drew up the acts of it; and he was sent to the inhabitants of Donawert, who embraced the Reformation in 1544, to form them into a church, and to lay the foundations of the true faith among them.

Musculus was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages, although he was at the least thirty-two years of age when he began to study the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin. The first work of this nature which he published was, the Comment of St. Chrysostom upon St. Paul's epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians, printed at Basil in 1536. He afterwards published, in 1540, the second volume of the works of St. Basil; and after that the Scholia of the same father upon the Psalms, several treatises of St. Athanasius and St. Cyril, the ecclesiastical history of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius.

He also wrote commentaries, 1, on Genesis; 2, the Psalms; 3, Matthew; 4, John; 5, Romans; 6, Corinthians; 7, Philippians; 8, Colossians; 9, Thessalonians; 10, 1st Timothy; 11, his Common Places; 12, upon the Commandments; 13, of Oaths; 14, of the German Wars; 15, two sermons preached at Worms concerning the Popish Mass. Printed at Wittenberg.

A little before his death, his biographer, Melchior Adam, says he composed the following verses, to which we have added a translation taken from the Memoir of the late Rev. Mr. Toplady, in which it has been given.

Nil superest vitæ, frigus præcordia captat;
Sed tu, CHRISTE, mihi vita perennis ades.
Quid trepidas, anima? ad sedes abitura quietis,
En tibi ductor adest angelus ille tuus.
Linque domum hanc miseram, nunc in sua fata ruentem,
Quam tibi fida DEI dextra restituet.
Peccasti? scio; sed CHRISTUS credentibus in se
Peccata expurgat sanguine cuncta suo.
Horribilis mors est? fateor; sed proxima vita est,
Ad quam te CHRISTE gratia certa vocat.
Presto est de Satana, peccato, et morte triumphans
CHRISTUS; ad hunc igitur læta alacrisque migra.

TRANSLATION.

My fainting life is nearly gone;
My frame is chilled with dying cold;
But JESUS, thou, my better life,
Canst neither sicken nor be old.

Why tremblest, then, my parting soul?
To mansions of eternal rest
That angel waits to guide thy way,
And bless thee there among the bless'd.

Quit, then, oh, quit this wretched house,
Nor at its ruin once repine;
GOD soon shall bind it up again,
And bid it with new lustre shine.

But, art thou all defiled with sins?
Fear not, my soul, thou ne'er shalt fall;
Believe his faithful word, and know
The blood of CHRIST can cleanse them all.

Can death a thousand horrors show?
True, soul, but what is death to thee?
Life is at hand, the promised life,
And, like its Giver, sure and free.

Lo! CHRIST, o'er Satan, sin, and death,
Yonder, in triumph, sits on high:
Fly, happy soul, with eager wings;
Away to JESUS swiftly fly.

From the Liverpool Mercury.

EXTRAORDINARY SPECIMEN OF LEGISLATION.

In consequence of our allusion to this most extraordinary specimen of legislation, we have been requested to publish the whole code, which we now do, from a copy in our possession, taken from the Demarara Royal Gazette.

THE BLUE LAWS OF CONNECTICUT.

The following is a transcript of the primitive judicial code which existed in the State of Connecticut during the time of its first settlers, and their immediate descendants, commonly called "the Blue Laws of Connecticut."

1. The governor and magistrates convened in General Assembly are the supreme power, under GOD, of this independent dominion.
2. From the determination of the Assembly no appeal shall be made.
3. The governor is amenable to the voice of the people.
4. The governor shall have only a single vote in determining any question, except a casting vote when the Assembly may be equally divided.
5. The Assembly of the people shall not be dismissed by the governor, but shall dismiss itself.
6. Conspiracy against the dominion shall be punished with DEATH.
7. Whoever says "there is a power holding jurisdiction over and above this dominion," shall be punished with DEATH and loss of property.
8. Whoever attempts to change or overturn this dominion shall suffer DEATH.
9. The judges shall determine controversies without a jury.
10. No one shall be a freeman or give a vote unless he be *converted or a member in free communion of one of the churches allowed in this dominion.*
11. No one shall hold any office who is not *sound in the faith*, and faithful to this dominion: and whoever gives a vote to such a person shall pay a fine of one pound. For the second offence he shall be disfranchised.
12. No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrates or any officer.
13. *No food and lodging* shall be allowed to a *Quaker, Adamite, or other heretic.*
14. If any person turns Quaker, he shall be banished, and not suffered to return on pain of *death.*
15. No Priest shall abide in this dominion. He shall be banished, and suffer death on his return. Priests may be seized by *any one without a warrant.*
16. No one shall cross a river but with an authorized ferryman
17. No one shall run of a sabbath-day or walk in his garden or elsewhere, except reverently to and from church.
18. No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the sabbath-day.
19. No woman shall *kiss her child* on the sabbath or fasting day.
20. A person accused of trespass in the night shall be judged guilty unless he clear himself by his oath.
21. When it appears that an accomplice has confederates, and he refuses to discover them, he may be *racked.*
22. No one shall buy or sell lands without the permission of the select-men.
23. A drunkard shall have a master appointed by the select-men, who is to debar him the privilege of buying or selling.
24. Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks or be whipped fifteen stripes.
25. No *minister* shall keep a *school.*
26. Man-stealers shall suffer death.
27. Whoever wears clothes trimmed with silver or bone lace above two shillings a yard, shall be presented by the grand jurors; and the select-man shall tax the offender at the rate of three hundred pound estate.
28. A *debtor* in *prison* swearing he has no estate, shall be let out and *sold* to make satisfaction.
29. Whoever sets fire to the woods, and it burns a house, shall suffer *death*, and persons *suspected* of the crime shall be imprisoned without the benefit of bail.
30. Whoever brings cards or dice into this dominion shall pay a fine of five pounds.
31. No one shall read common prayer, keep Christmas or saint's day, make mince pies, dance, play on any instrument of music except the drum, the trumpet, and the Jews' harp.
32. When parents refuse their children suitable marriages, the magistrates shall determine the point.
33. The select-men, on finding children ignorant, may take them away from their parents and put them into better hands at the expense of the parents.
34. A man that strikes his wife shall pay a fine of ten pounds; a woman that strikes her husband shall be punished as the court directs.
35. A wife shall be deemed good evidence against her husband.
36. No one shall court a maid without first obtaining the consent of her parents—five pounds penalty for the first offence—ten pounds for the second—and for the third imprisonment during the pleasure of the court.
37. Married persons shall live together or be imprisoned.
38. Every male shall have his hair cut round according to a cap.

From the Episcopal Register.

THE STORM.

It was a balmy evening in June, when an anxious and devoted wife sat before an open window which overlooked part of a beautiful bay that formed the harbor of the seaport in which she resided. Her eye had never rested on a scene more lovely. The pure blue sky without a cloud, and the calm clear water sleeping beneath in its loveliness, like the baby boy that was pillowed on her own fair breast.

But it was not the beauty of the scene that made it so attractive to her. Hers was not the delighted gaze of one whose feelings are all absorbed in the loveliness of nature. On the contrary, her anxious eager eye told that she was not satisfied with the scene before her, though so fair, but that she was anxiously looking for an object of greater interest than any that had appeared. But not a speck was to be seen on the silvery expanse before her, and she turned away with a disappointed and heart-sickening feeling.

Emma had looked forth many times in the day for several weeks on the same scene, sometimes fair as now, and sometimes deformed by storms, for the ship which contained her dearest treasures. Still the husband and the father came not, and her thoughts grew troubled and her heart sad, and now the tears fell fast on the dear face of her sleeping infant. But Emma was a Christian, and the sweet promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee," came over her spirit so soothingly, and with a power so divine, that her heart at once rested on the promise of her Almighty Father, and her perturbed and anxious feelings were hushed to repose.

While she still sat at the window, her little boy of about ten years ran into the room, exclaiming, 'O Mother, dear Mother! father is coming!' 'What do you mean, my child?' said Emma, turning very pale. 'Why, look, Mother, don't you see that pilot-boat? Well, the men on board of her say that the ship Ann is in the offing, and will be in the harbor before morning.' 'O my dear boy,' said Emma, tears of joy now filling her eyes, 'what gratitude do we owe to our heavenly Parent! But are you sure, are you quite sure it was the vessel that contains your father?' 'Oh, yes, Mother, the men said they could not be mistaken, and see, one of them is coming this way now, I do believe, to tell you about it himself.' It was as William had conjectured; the man soon arrived with the blessed intelligence that the vessel would undoubtedly be in the harbor before next morning.

'What do you think father will say to you, little Charley?' said William to his lovely little brother, as he opened his soft blue eyes and smiled upon him; 'I am sure he will give you so many kisses as to make you cry, for I do n't think you like to be kissed much.' 'Don't you believe,' said he, turning to his mother, 'that father will think him the finest little fellow he ever saw? I expect he will love him even better than I do,' added he, pressing his lips tenderly to his soft fair cheek.

The grateful mother smiled upon her precious boys, while her heart was lifted in adoring thankfulness to Him who had bestowed these gifts, and was about restoring to them and to her the life of all their earthly joys.

William's exuberance of joy continued to overflow at his lips, while the mother's chastened, but far more deep, kept her silent and thoughtful, though she listened with complacency, and would now and then reply to the playful remarks of her child. They were sitting in this way, when a peal of thunder, loud and long, rolled over their heads, and in a moment Emma and her boy were at the window. Their eyes having been directed only towards the water, they had not observed the cloud which had arisen in the east, and which they now perceived had nearly covered the heavens. 'GOD in mercy preserve the father!' exclaimed Emma, 'for I fear a storm is close at hand.' In one short hour how had the scene changed. Dark and heavy clouds were driven with frightful rapidity across the heavens, and the water was lashed to fury by the violence of the wind. It seemed indeed impossible that a vessel could live for a moment on the heaving billows of that stormy sea. What a change too in the joyous feelings of William's little affectionate heart. The big tears chased each other down his sweet pale cheeks, and all his childish prattle was forgotten.

It was now nearly bedtime, but poor Emma thought not of retiring. Her unconscious baby, laid to rest in its little cradle, was softly breathing and sweetly sleeping, and William, wearied with watching and sleeping, sank beside him on the floor, and for awhile forgot his sorrows in the profound slumbers of childhood. But not to the wife and mother came this soothing balm; her aching head pressed not that night the pillow of repose. How could she bear to recline on the bed where she had so often rested on the dear bosom of him who was now, perhaps, stretched on the rocky bed of the ocean, with the cold and stormy waves for his covering.

The sun, which had so long gazed on the fairest scenes of earth, never looked forth on a more lovely morning than that which succeeded this night of storm and tempest. The balminess of the soft air, the serenity of the blue sky, and the beauty of the bright water were never exceeded. But when the glad rays of that glorious morning penetrated the sad chamber of Emma, she covered her face, and groaned in the bitterness of her heart; for where was he in whose arms at this very hour she hoped to have been enfolded? The mother's deep agonizing groan broke the slumbers of her boy, who, starting on his feet, exclaimed, 'Has father come?' 'Oh, no, my child!' answered Emma, bursting for the first time into a passionate fit of weeping, 'nor will he, I fear, ever come again.'

Several weeks passed, and nothing was heard of the ship which contained the husband of Emma, and as more than one vessel was known to have perished during the storm, the faint hopes that were entertained of his safety entirely vanished, and Emma felt that she was indeed a widow.

On such an evening as that which closed the fatal storm, she was sitting at the window which overlooked the water, and very sad, but quiet and resigned, stricken to the dust with her earthly hopes, but sweetly resting on Him who is the widow's GOD and Judge. Her eldest boy was leaning his head on his mother's arm, while his baby brother was using it for a plaything, and twining his tiny fingers in the silken curls which adorned it, the only joyous one of the group, for William was still sorrowful when his thoughts turned as now to his lost father.

The mother's eye, as it was sadly bent on the water, rested on the group of men who were standing on its very edge; at this moment one of them raised a spyglass to his face. Emma, shuddering, turned hastily away, and a sick faint feeling came over her; but she almost immediately compelled herself to look again, ashamed of the selfishness which would not permit her to rejoice in the happiness of others, while herself was bereaved and desolate. Some beating hearts, thought she, are waiting with tremulous joy the approach of the dear objects of their love. Shall I not rejoice with them? 'Run, William, and see what vessel has arrived, for those men are watching, I am sure, the approach of one.' William obeyed, though reluctantly, for his little heart was grieved whenever his eyes rested on the water. His mother watched his tardy footsteps as he approached the group, who at this moment spying, one of them went forward to meet him.

Scarcely had they come near enough to speak when, as though words of a magical influence had been pronounced, William, who before scarcely moved, now tossed his arms high in the air, and turning his face towards his mother's dwelling, seemed borne along by the wings of the wind. The man as swiftly followed, and, almost breathless, they both entered at the same time the abode of Emma. 'O Mother!' exclaimed William. 'Stop, my boy,' said his companion, 'let me speak to your mother first,' and turning to Emma, he said, 'Be calm, Madam, for we have glorious news, wonderful news for you—the ship Ann is close at hand!' Emma spoke not, but her heaving bosom and wildly-rolling eye frightened the boy, who running to her and throwing himself on her neck, exclaimed, 'Why, I thought you would be so glad, Mother, that father after all is alive and coming to us, but you don't look so at all; what is the matter? why do you look so strangely?' Emma buried her face in the bosom of her child, and relieved her bursting heart by weeping aloud. Locked in each other's arms, they mingled their tears, and their touching thanksgiving to GOD for his unspeakable mercy, while the man, who stood by, though quite unused to the melting mood himself, wept like an infant.

'But how is it?' exclaimed Emma, her recollections returning as her agitation partly subsided, 'has the ocean given up its dead?' 'No doubt,' replied the man, 'they were driven out to sea, and have been detained at some port to repair damages.'

Soon to the waiting eager eyes of the wife and child, appeared that stately ship, her white sails filled by a gentle breeze, and bearing her majestically along over the soft ripple of the sparkling waves. Soon she was perfectly moored in the harbor, and a familiar beloved form seen to step from her decks and approach the house. Soon they were folded to that heart which but an hour or two before they had thought no longer beat for them; and dear little Charley was praised and a hundred times kissed by those lips they had deemed cold in death.

From the New York Commercial Advertiser.

GOOD SENSE.

We rejoice to find such a specimen of good sense coming from so respectable an ecclesiastical body as the General Association of the State of Massachusetts, especially in these days of moral timidity. We have for years seen and deplored the wide departures of many of the females of our land from those spheres of duty and of action in which their Creator designed them to move, and have, on divers occasions, incurred the charge of heresy, for venturing to rebuke the practice. Thus we have opposed the organization of female temperance societies, female antislavery societies, &c., &c. And thus do we oppose the practice of "silly women," of crowding the tables of Congress with petitions upon subjects in respect to which it is not their province to move.

Our female friends will find a beautiful lesson as to their duties in the last verse of the first chapter of the epistle of James:—"Pure religion, and undefiled before GOD and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In the discharge of these and such like duties, the female character shines with a beautiful lustre; and we pray to the sex to study the holy Scriptures with a view of having just notions of their duties, rather than the pages of fanaticism—upon any subject. We make no appeal to "our female brethren" engaged in the antislavery conventions of the day, because they are probably passed cure; but we do hope, that other ladies, married and unmarried, will listen to the voice of wisdom, as spoken by the Massachusetts Association; and become "keepers at home," instead of "busy bodies" in matters respecting which it concerns them not to take a public part. We wish the phrenologists would direct their attention to the discovery of an organ of *stayathomeativeness*, with a view to its more general cultivation by mothers and nurses.

"We invite your attention to the dangers which at present seem to threaten the female character with wide-spread and permanent injury. The appropriate duties and influence of woman are clearly stated in the New Testament. Those duties and that influence are unobtrusive and private, but the source of mighty power. When the mild, dependent, softening influence of woman upon the sternness of man's opinions is fully exercised, society feels the effect of it in a thousand forms. The power of woman is in her dependence, flowing from the consciousness of that weakness which GOD has given her for her protection, and which keeps her in those departments of life that form the character of individuals and of the nation. There are social influences which females use in promoting piety and the great objects of Christian benevolence, which we cannot too highly commend. We appreciate the unostentatious prayers and efforts of woman in advancing the cause of religion at home and abroad; in sabbath schools; or leading religious inquirers to the pastor for instruction; and in all such associated effort as becomes the modesty of her sex; and earnestly hope she may abound more and more in these labors of love. But when she assumes the place and tone of man as a public reformer, our care and protection of her seem unnecessary. We put ourselves in self-defence; she yields the power which GOD has given her for her protection and her character becomes unnatural. If the vine, whose strength and beauty is to bear upon the trellis work and help to conceal its clusters, thinks to assume the independence and overshadowing nature of the elm, it will not cease to bear fruit, yet fall with shame and dishonor to the dust. We cannot therefore but regret the mistaken conduct of those who encourage females to bear an obtrusive and ostentatious part in measures of reform, or countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers. We especially deplore the intimate acquaintance and promiscuous conversation with regard to things 'which ought not to be named,' by which that modesty and delicacy, which are the charm of domestic life, and which constitute the true influence of woman in society, are consumed and the way opened for degeneracy and ruin."—*Presbyterian.*

INCIDENTAL NOTICES OF HENRY MARTYN.

In the Indian Journal of Sir James Mackintosh, are the following allusions to this young missionary of the Cross.

1811. February 24th, Sunday.—Elphinstone introduced me to a young clergyman, called Martyn, come round from Bengal on his way to Bussora, partly for health, and partly to improve his Arabic, as he is translating the Scriptures into that language. He seems to be a mild and benevolent enthusiast—a sort of character with which I am always half in love. We had the novelty of grace before and after dinner, all the company standing.

March 18th, Sunday.—Padre Martyn, the saint, dined here in the evening: it was a very considerably more pleasant evening than usual; he is a mild and ingenious man. We had two or three hours good discussion on grammar and metaphysics.—*The Missionary.*